

A  
VIEW  
OF THE  
TIMES,

THEIR  
PRINCIPLES and PRACTICES:  
IN THE

Third VOLUME

OF THE



REHEARSALS.

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By PHILALETHERS.

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*Qui bene Latuit*——

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T H E  
P R E F A C E.

**T**elling of Tales was an Entertainment with our Fore-fathers. Chaucer and the Old Poets are full of them; and they intended a good use by them; for some Instructive Moral was Couch'd under them, and drew Attention more than a serious Lecture with the generality of Men; and it stuck longer by them; for a Tale was easier Remember'd than a Distinction; and the familiar Delight that went along with it, Pleas'd and made a stronger Impression.

Something of this Nature these Papers may serve for. A Rehearsal is a sort of a Tale; and the Diversion I take with Observators, Reviews, and other Whigg Papers, may be a refreshment to some who wou'd not have their Mind always Bent upon the Serious. It may make the Reader Smile to see the Observator run his Head into a Noose I had set for him, and when he finds he is Caught, how he Flutters and Works to get out again; but he Entangles himself more and more, till at last he grows perfectly Angry, and calls me Names, and says, I am an Enemy to the Government. And then he is out of all patience to see me Laugh at him; and that he cannot make me Angry too: And he Scolds Loud, that he fancies there are Two, and puts one of them upon me.

The Arguments of the Whiggs for their Foundation, the Power of the People, are very Shallow, that after first easily Disproving them, I then do but Play with them; I throw down their Enchanted Castles with a Puff, like a Child's House of Cards, and take Sport to see them Scramble them up again.

This renders them Contemptible to the People, which I judge of great use; for the pernicious Consequences of these Principles are Unspeakable; not only filling the World with Blood and Desolation, but the eternal Ruin of their Souls follows without a moment's Repentance; of which there is no hope, while these Fools make a Mock of Sin, and Glory in their Rebellion, upon which God has pronounc'd Damnation.

It is fit that they who sit in the seat of the Scorners should be made Ridiculous themselves. When they are Contemptible and Run-down they can do the less Mischief: This is the Reason that I Insult over them and provoke them to Answer; which when they do, it still further exposes the Nonsense of their Scheme. He fights Merrily who is secure of the Victory, as I am in this Case; for I have try'd the utmost Strength both in their Writings and their Conversation, and I find it as Weak as Water; I never yet met a Whigg of Sense, who could hold it out half an Hour upon the Foot, of the People being the Original of Government, or of Government Resolving into them; and therefore the Whigs of them do only Suppose it, but go not about to Prove it, nor will stand the Test of Fact,



## The PREFACE.

Fact, especially of the Holy Scriptures. They'll tell you, that if you deny the Power of the People, you deny first Principles, and so are not to be talk'd with.

Now having them at this lock, I think it Reasonable and Incumbent, to pursue the Advantage to the utmost; and give no Quarter to that Principle which has so often set the World in a Flame, and will give it no Rest till the Day of Judgment.

And let the Nonfence of it raise our Indignation; That we should have been Cutting one anothers Throats so long about Nothing! About a perfect Non-Entity! To compare that which is utterly Impossible! Which never Was, is, or Can be in the World. That is, a Popular Government, truly so Call'd; For not one of those that ever were call'd so, was truly so, viz. Where every Individual had a free and equal Vote; which Mr. Lock, and other Virtuoso's who hunt this Philosophers-Stone, make Necessary the first Erection of Government.

Many read Prefaces who look not into Books, and such are bound to believe I have perform'd all this, or else disprove me, by perusing these Papers.

And they are not Tedious, because the Tales I tell are Short, and by the help of the Index any one may turn to what Subject likes him best, as he is Merrily or Seriously dispos'd. The same Moral Runs through all, only put in different Dresses, because of the variety of Pallats. And in a Winter-evening these may serve for Tales to pass away the time, you may stop where you please, you are not bound to Read them all at once.

I have endeavour'd to serve the Publick in my Retirement, perhaps better than if I had been as I have been.

Whatever happens is best.

## INDE



# I N D E X,

The Numeral Letters are the Rebearfals, and  
the Figures the Sections.

## A.

**T**he Angels of Heaven are Reconcil'd  
by Christ. xxxviii. 3.

**A**pocripha. Why we reject the Books of *Apocri-*  
*pha* from the Canon of the Holy Scriptures.  
The *Apocriphal* Books almost wholly laid aside  
in the Divine Offices by the Scotch Common-  
Prayer-Book. iv. See *Advertisement* at the end of  
Nam. vi.

**A**ssurance. Wherein lies the Assurance of Christi-  
an. xxxiv. 2.

## B.

**T**he Barons Wars fatal to England. xlii.  
7, 8.

**B**artholomew-Fair. The Charge of the *Observa-*  
*tion* against the Governors of St. Bartholomew's  
Hospital on account of the Fair. xxxv.

## C.

**C**ameronians. See *Covenant*. Are the truest *Pres-*  
*byterians*, own'd by them as  
*Saints* and *Martyrs*, as in the Monument lately  
erected for them in *Gray Friars Church-yard*, at  
*Edinburgh*: yet upon turns, the other *Presbyteri-*  
*ans* call them *Madmen*, and lay all their *Trea-*  
*sons* and *Rebellions* upon them, xxiv. 6, 7, 8.  
The *Presbyterians* were always the same. It  
was before they were call'd *Cameronians*, that  
they Solicited the King and Queen of *Bohemia*  
to *Usurp* upon their Father and their Brother.  
K. Charles I. bade *Forgive* them, but never  
Trust them. xxvi. 3. xxix. 4.  
The *Act* of *Oblivion* clears them. xxix. 1. 3.  
Some of them Started at their own *Wickedness*.  
xxix. 2.  
They Sold and Murder'd K. Charles I. xxx. 3, 4.

**C**onsecration-Oath, Not necessary. Nor is any *Ori-*  
*ginal-Contract*. Nor does it justify *Coercion*.  
xxxviii. 3.

**C**olonies. They came under Government not  
scrambling like *Wild Cat*, as the *Whiggs* think.  
xiv. 3.

**C**hurch. The Church is no Judge of Faith, or of  
any Article of the Creed. Begin with the first  
Article: Who is judge whether there is a God  
or not? Whether there is a Christ? Or a Holy  
Ghost? Whether there shall be a Resurrection,  
or future Judgment? &c. 1. 8.

The Church is the best Interpreter of Scripture, 1. 4.  
We Receive all the Creed (except the first Arti-  
cle) from the Evidence, not the Authority of  
the Church. ii. 2, 3.

This Evidence is Infallible, yet not the Church, ii. 4.  
How the Church is the Pillar and Ground of the  
Truth. ii. 5.

What Authority the Church has. And in what.  
ii. 6.

No Salvation (in the Ordinary way) out of the  
Church. ii. 7.

The Power of Forgiving Sins is given to Men.  
ii. 8.

**C**oercion. No Law enacting it. xv. 8. xxvi. xli.  
*Bracton* against it. xli. 6. The Charter of King  
John xlii. 6, 9, 10.

A wonderful thing to have Coercion Preach'd Pub-  
lickly from Prefs and Pulpit. xlv. 3.

Coercion is only Scaffolding, xlvii. 1.

No Co-ordinat Power in Government. xii. 4. 5.  
xxii. 2, 3, 5. xviii. 6.

Co-ordinat Power. See Government.

Constitution: See Government.

**C**rown. Our Allegiance is only to the Crown, and  
the Power of the Sword only in the Crown.  
And there is no Treason but against the Crown.  
xxii.

Nor is there any Civil Authority but what is de-  
riv'd from the Crown. xxviii. 1.

**C**ovenant. The Presbyterian Solemn League and  
Covenant is Transcrib'd from the Popish Holy  
League in France. xxxiii. 3.

The Scotch-Convenanters transfer'd their Allegi-  
ance to the French King. *ibid.* 6.

A Covenanter drawn in Minature by the Review.  
*ib.* 7.

What a Covenant Parliament did. *ib.* 8.

They think burning the Covenant more Heinous,  
than burning the Body of Christ. xl. 3.

**C**onscience. Liberty of Conscience allow'd to all  
but to the King. xlv. 1.

B

Dissenters.



# I N D E X.

## D.

**Dissenters.** **N**O Friends to Instituted Religion, and give great occasion to the *Prophaness* of the Age. xxxviii. 2.  
The way of their *Worship*. See *Decency*.

**Decency.** To be observ'd in the *Worship* of God.  
The Monstrous *Indecency* among the *Dissenters*. xl. L. 4.

*Dingley.* Sir John his Paper. xxv.

## E.

**Election for** **T**Hat *Dissenters* cannot be for the Parliament. Interest of the Church. xiv.  
Some go constantly to Church, and constantly side against her. xvi. 4.  
Answer to the *Advice to the Electors in England*. xx. 3.

*English-men* love to believe *Flard* things. ix. 3, 4, 5.

*Enthusiasm* Describ'd, with the Cure of it. xxxviii.

## F.

**Faith.** **T**HERE is no Judge of Faith, but God. i.

**Foraigers.** The folly of King *Vortigern* in letting a *German Prince* come over, who *Depos'd* him. xlv. 2.

## G.

**God.** **A**LL his *Dispensations* are by the Hands of Men. ii. 8.

No Creature can approach to Him *Immediately*.  
As we come to Him by *Christ*, so now to *Christ* by the *Mediation* of his *Priests*. xxxviii. 3, 4, 5, 6.

*Glasgow Arch-bishop*, a *Scandal* upon him clear'd. xxiv. 4, 5.

**Government.** There must be an *Ultimate Judge* in all *Government*. vii. 3.

All *Governments* equally *Arbitrary*. vii. 9.

There is no *Middle State* betwixt *Absolute Power* and *Lawless Confusion*. vii. 10. viii. 1.

The *disturbers* of *Government* carry'd by *Imagination*, not by *Reason*. viii. 2. x. 5.

Mr. *Hoadly* brings the *People's* *Rejecting God* from being their *King*, as a *Proof* that the *People* are the best *Judges* of *Government*. viii. 3. xi. 6.

The *Plea* that *Resistance* ought to be only in *Plain Cases*. ix.

The *Example* of *Moses* answers all *Pleas* for *Resistance*. x.

What our *Constitution* is. xii. 6. xv. 8. xxvii. 2.

God did appoint a particular *Form* of *Government*. xii. 9. xiii. 6.

The *Whiggs* take their *Notions* of *Government* from the *Heathens*, before their *Conversion* to *Christianity*, but not afterwards. xiii. 2, 3, 4, 5.

Their never was any *Popular Government* truly xiii. 8.

No Appeal to the *People*. xv. 6.

*Conditions* betwixt *Sovereigns* and *Subjects*, leave all still in the *Sovereigns*. xv. 6.

A *Rule* in Comparing of *Governments*. xvii. i.

*Differences* betwixt the *Constitution* and *Administration*. xvii. 4, 6, 7, 8. xviii. 4.

*Authority* only does determine, not *Law*, *Justice* or *Reason*. xxviii. 1.

The *Philosophers-Stone* in *Government* the *Whigs* are finding out. xlvii. 3.

## H.

Mr. *Hooker.* **H**IS *Authority* Wav'd as to *Government*. xxviii. 6.

*Hoadly* Mr. Ben. vii. viii. ix. x. xi. xii. xiii. xiv. xix. xxi. xxiii. See *Government*.

## I.

**Infallibility.** **T**O believe the *Infallibility* of Church, supposes my self fallible. iii. 4.

*Jeroboam.* How his *Rebellion* was said to be for the Lord. xi. 8. xii. 1.

The *Prophecy* of *Abijah* no *Warrant* to *Rebellion*, more than the *Prophecy* that was *Absalom*, or to *David* to Kill *Saul*. The *Tribes* were in the *Rebellion* of *Absalom* and *Sheba*. The *Two Tribes* remain'd *Loyal* in all *Three Rebellions*, and *Restor'd* King *David*.

*Jesus.* Why we *Bow* at this *Name*, rather than at the *Name* of *God* or of *Christ*. xxxix. 6.

**Judge.** The *Judgment* of *Discretion* and of *Authority*. i. 7. iii. 6. in the first Sence, every Man *Judge* of every thing. In the latter Sence *Blasphemy* to say, there is any *Judge* of but *God*. See *Faith*.

Who shall be *Judge*? only to be ask'd in *small matters*? i. 8.

It gives no *Certainty*. iii. 4.

It is not be ask'd in *matters* of *Faith* or of *Opinion*. But in *Government* it is necessary. vii. 3.

## K.

**King.** **T**HE *King* only has no *Liberty* of *Science*, is not *Free Born*, or has *Inheritance*. xlv. 1, 2.

The *Pope's* *Claim* and the *Peoples* *Claim* over *Kings*. xlv. 7.

## L.

**Law.** **S**Till on the *Strongest* side. xxii. 10.  
How the *Laws* cut off the *Kings*. xlv. 4.

*Limitations.* *Limitations* of *Concession*, but no *Coercion*, are consistent with *Supremacy*. xxi.

*L'Estrange* Sir *Roger* Vindicated. xli. 1.



## I N D E X.

*Lambard.* His *Authority*, and of his *Saxon Laws*. xlii. 2. xlv. 5.  
Grounded on the *Pope's Universal Supremacy*. xliii. 2.  
He says nothing of *Coercion* when rightly understood. He asserts the *King* to be the *Vice-gerent* of *God*, and thence to have *Authority* to *Govern* the *People*. The *Observer* leaves out *Material* words of his. xlv.  
According to *Lambard*, that *King* who did not Hang the *Observer* and all the *Whiggs* did not Deserve the *Name* of a *King*. xlv. 1.

*Lutherans*. Much the same with the *Papists* as to *Doctrine*. The *Presbyterian Lutherans* farther from us than the *Episcopal*. xlv. 3.

### M.

*Moderation*. OUR *Moderation-Men*, more *Knaves* than *Fools*. xiv. 9, 10.

*Monarchy*. The *Israelites* were not against *Monarchy*; but they would not have *God* to be their *King*. viii. 5.

The *manner* of a *King*, 1 *Sam.* viii. makes not against *Monarchy*. viii. 6.

The best *Kings* worst used. *People* love *Oppressors* of their own making. x. 6. xi. 4.

*Monarchy* was the *Golden Age*. And is most for the *Security* of the *People*. xiii. 9, 10, 11, 12. xviii. 2, 3, 4, 5, 6.

*Government* Result into *Monarchy*. xxii. 2.  
*People* may not chuse their *Kings* as they do their *Wives*. xxvii. 4, 5.

### O.

*Orange*. PRINCE and PRINCESS vilely Reproach'd by the *Observer*. xxix. 6.

*Occasional-Conformity*. See *Moderation*.

*Oaths*: If *Oaths* are suppos'd to be taken *Hypocritically*, it dissolves the *Government*, and takes away their greatest *Security*, and is a foul *Reflection* upon the *Revolution*. xxxii. 3.

The notable dexterity of playing with *Oaths* shew'd in the *Saints* of the last *Grass*. xxxii. 6.

*Observer*. He Affronts the *Inferior Clergy*. xli. 2.  
He Asserts *Coercion* over the *Crown*. See *Coercion*.  
The *Statute* 12. Car 2. c. 30. vindicated against him: xlii. 4, 5.

He Quotes a *Charter* against an *Act* of *Parliament*. ib.

He gives the *Pope* the *Dominion* over *England*, and calls it an *Honest Simplicity*. xliii. 2.

He falls into *Rank Treason*, and makes the *Queen* a *Tyrant* and an *Usurper*. xlv. 5. And to be destroy'd like her *Grandfather*. xlv. 2. 4.

He proposes to our *Imitation*, a *Popish* and *Treasonable* *Arch bishop* of *Canterbury*. ib. 7.

He can shew no *Original Contract* of our first *Saxon Kings*, which he Asserts from *Lambard*. It is plain *Lambard* spoke not of them. xlv. 4.

He falsely charges *King Charles I.* for making *War* upon the *Parliament*. It is plain they began the *War*. xlv. 6.

He Asperses the *Revolution* with Asserting *Coercion* over *Tyrants*. ib. 7. xlvii. 2.

He would Hang himself if he were a *King*. xlvii. 2.  
He writes in *Concert* with the *Rehearsal*. xlvii. 7. xlviii.

He puts the *Revolution* on the same *Foot* with the *Rebellion* of the *Ten Tribes*. xlviii. 8. xlix. 1, 8.  
He repeats *Slanders* from the time of *King James I.* L. 7, 8, 9, 10.

*Oliver*. All *Olivers* the same. xlvii. 1.

### P.

*Parliament*. A *Parliament* voting it self to be the next *Parliament*. And One *Parliament* chosen by another, and not by the *People* xiv. 1. xv. 7. xx. 5.

A *Test* to discover *Spies* in *Parliament*. xvi. 6. 7  
The *Honest* must take *Courage*, or we're all undone. xvi. 8, 9.

The *Legislature* is not divided betwixt *King* and *Parliament*, the *Sluce* and the *Mill*. Not proper to say the *King* has a *Negative*. xxi. 7, 8. xxviii. 6.

The *Whiggs* put all in the *Commons* without *King* or *Lords*. xxviii. 3.

The *Ancient* and *Modern Stile* of *Acts* of *Parliament*. xxviii. 4, 5.

Every thing call'd a *Parliament* is nota *Parliament*. xxii. 10. xlviii. 1. 2.

*St. Paul* Vindicated against *Mr. Hoadly*. xviii. 8, 9, 10, 11. xix.

*Peace*. What *Peace* we ought to endeavour, and what will be *Lasting*. xvi. 10. *Presbyterians*. See *Cameronians*.

*People*. They cannot derive their *Authority* from any, nor can any derive *Authority* from them. xxviii. 2.

*Deut.* xvii. and 1 *Sam.* viii. Clear'd from giving them any *Authority* to chuse their *King*. xlviii. 3, 4, 5.

*People*. Popular *Government*. See *Government* and *Monarchy*.

*Popery*. The *Grand Question*, *Who shall be Judge* in matters of *Faith*? 1. & iii. 4. The *Church* of *Rome* is guilty of *Blasphemy*, if she pretends to be *Judge* in matters of *Faith*. 1. 8. iii. 6. Which she once did: V.

It would make her more *Infallible* than the *Apostles* or *Angels* of *Heaven*; and she may give us a *New Gospel* at this *Rate*. iii. 1, 2.

She undermines the *Faith* by it. iii. 3.

And gives no certainty at all. iii. 4.

The *Infallibility* of *General Councils* are of little use to the *People*, unless every *Confessor*, and *Parish-Priest* be *Infallible*. v. 3. They agree not what is of *Faith*. And have chang'd in it: v. 5. They not only *Explain*, but make new *Articles* of *Faith*. v. 2, 4.

They are neither the *Universal*, nor the *Mother Church*. Nor is the any *Promise* to her in the *New Testament*. vi. 5, 6, 7.

The *Pope's Supremacy* is very sick. xxxvii. 5. 6.

*Popes* have help'd *Sons* to *Depose* their *Godly Fathers*. xliii. 6.

They have been the great *Fautors* of *Rebellion* even down to our times. xlv. 8.

Priest-



## I N D E X.

**Priesthood.** The *Priesthood* of *Christ* is *Delegated* to his *Priests* upon *Earth*, and we are *Conduſt-*ed to *Heaven*, as well by the *Power* of the *Keys* as by *Preaching*. Who *Deny* the *Priesthood* on *Earth*, *Deny* the *Priesthood* of *Christ* in *Heaven*. And will have him for their *Judge* to *Condemn* them, but not for their *Priest* to *ſave* them. xxxiv. xxxvii. 2. xxxviii. 6.

**Prayer.** The *Presbyterians* are *Uncovered*, and ſometimes *Kneel* at their *Family-Prayers*, but will not in the *Church*. Their *Brutal Familiarity* with *God*, their *Blunders* and even *Blasphemy* in their *Publick-Prayers*. The *Extempore* way firſt ſet up by the *Popiſh Emiſſaries*. xl. ſee L. 4.

### R.

**Reſiſtance.** **T**He *Doctrin*e of *Reſiſtance* wou'd *Unhinge* the *World*. xviii. ii.

The *example* of our *Bleſſed Saviour* againſt *Reſiſtance*. xix. 4, 5.

It was ſet up by the *Puritans* in *Queen Elizabeths* time. xxi. 2.

*Rehoboam* no *Tyrant*. xi. 3. 5.

**Review.** He *Ridicules* the *Holy Scriptures*. xi. 2. He *lips* at a *Daxie*, in *denying* the *Authority* of *King* and *Parliament*. xv. 5.

He makes all *Rebellion* to be the *Inſpiration* of *God*. xviii. 9.

He is convinc'd of the *faſe Representations* he gave of the *Collections* for the *Scotch Episcopall Clergy*. xxiv.

He proves he is not *Mad*, and calls *Westminster-hall* a *Tenement* of *Satan*. xxx. 5, 6, 7.

He gives our *Army* as a *Donation* to the *Devil*. Makes the *Parliament* a *House* of *Devils*, and *Satan* their *Speaker*. And *Spirits* up the *People* to take *Arms* againſt them. xxxi.

Yet ſays, he is a better *Friend* to *Parliaments* than I am. xxxii. 1.

He ſets *himſelf* above *King* and *Parliament* and *People*, which is the *Principle* of every *Whigg*. xxxii. 4.

A *Rowland* for his *Oliver*. xxxiii. 1.

One *Word* to expreſs all *Wickedneſs*, which he cou'd not find. xxxiii. 2.

**Rebellion.** The *Climax* of it. xxix. 2.

It is beyond *Folly*. It is a *Judicial Infatuation*. And more in us than in any other *People*. It is rarely *Repented* of. xlvii. 4, 5. Beware of the *Third* time. xlix. 9.

**Regale.** The *Cafe* of the *Regale* clear'd from *Pope-ry*. xxxvii. 5.

**Rehearſal.** What *Good* they have done, by way of *Provocation* to the *Whiggs* to *Answer*. xlvii. 6.

**Revolution.** Mr. *Hoadly* ſeeks to ſhelter *himſelf* here, but it will not do. He puts it upon the

*Foot* of *Reſiſtance*. Tho' never ſo *Good*, it was no *Cheap Bargain*. xxiii.

*Revolution-Principles* cut both ways. A *Gelt Revolution*. xxix. 7.

**Rights.** All who believe the *Book* of *The Rights of the Chriſtian Church*, are both *Practical* and *Speculative Atheiſts*. i. 6.

**Royal-Family.** Their *Security* is in being true to one another. xxv. 4. This enforc'd upon them by *King Charles I.* xxvi.

### S.

**Sacraments.** **A**Re not the *Faith*, but are *Seals* of the *Faith*. vi. 3.

The *Obſervator* denies the *Holy Sacrament* to be the *Body* and *Blood* of *Chriſt*, xxxvii. 3. L. 3. By the ſame *Rule* he makes void our *Baptiſm* and *Ordination*. L. 4.

*Scots.* Always for *Monarchy*. And (except the *Presbyterians*) always *Loyal*. xxx. 1. 2.

**Scripture.** How the *Canon* of the *New Testament* came to be *Aſcertain'd* without the *Authority* of the *Church*. iv. 8.

**Slavery.** Men may be *Slaves* and not know it. x. 8.

**Supremacy.** The *Supremacy* cannot be divided. The *Power* of the *Sword* is the *Supream Power*. *Executive* and *Legiſlative* are not *Two Powers*, but *Two Exerciſes* of the ſame *Supream Power*. xxii.

A *Limited Supremacy* is none at all. xxxvii. 5.

**Sacrifice.** The ſame *Sacrifice* that is *Offer'd* by *Chriſt* in *Heaven*, is *Offer'd* by his *Prieſts* on *Earth* in the *Holy Sacrament*. xxxiv. 3. xxxvii. 1. This favours not *Trans-subſtantiation*, but utterly *overthrows* it. xxxix. 1.

**Sarum.** Lord *Bishop*, againſt the *Depoſing Doctrin*e and *Power* of the *People*, he wou'd rather have it in the *Pope*. xliii. 3.

**Solomon.** Made a *Tyrant* by the *Whiggs*. That *King* might *escape*, xi. 5. xlviii. 6, 7.

**Sophia.** The *Princeſs*, clear'd from the *Asperſion* caſt upon her by the *Obſervator* xxix. 5.

### T.

**Tradition.** **W**Hat fort is *Infallible*. *Quod Scriper, Ubique, & ab Omnibus*. i.

### W.

**Whiggs.** **T**Rue *Description* of a *Whigg*. Some of them are *Generous* and *Sincere*.

T H



# THE REHEARSAL.

1. The Great Question, *Who shall be Judge?*
2. Exemplify'd in *Tryals at Law.*
3. A short Method of coming at the Point.
4. The Church the Best Interpreter of Scripture.
5. Who is Judge whether ther is a God or not?
6. The Author and Abettors of the Book of the Rights prov'd to be Atheists.
7. A Judgment of Discretion, and of Authority.
8. The Church of Rome Claiming a Judgment of Authority in Matters of Faith, is Blasphemy. Who shall be Judge? is only to be Ask'd in Small matters.

SATURDAY, April 3. 1708.

(1.) *Country-man.* **Y**OU began last Volume with the *Presbyterians.* And I wou'd desire you to begin this with a word to the *Papists.* For to tell you the Truth, Master, I am very much Stumbl'd and put to a Loss by what I have hear'd lately from some of their *Priests.* And if you do not help me out, I know not what will become of me. The Matter is this. When I talk with them out of the *Scriptures,* or from my own *Reason,* they still come over me with this Question, *Who shall be Judge?* And can I say, That I am a Better Judge than the Church? Will I be more Wise than all the *Learned Men,* and *Holy Fathers* ever since *Christ?* And must I not be Concluded by what the *Councils* in all Ages have Determin'd? And what can I say to this? I Understand not the *Fathers* and *Councils.* That belongs to *Learned men.* What then have I to say? I am put to a full stop upon every Point with this, *Who shall be Judge?* And if I cannot find an Answer to this, we poor *Country-men* must shut up our Mouths, and let these *Priests* carry us whither they will.

(2.) And they Enforce this upon us, by shewing us the like in other Cases which we plainly Understand, and which we cannot Deny, for Example, if ther is a Dispute betwixt me and my Neighbour about a House, a Horse, or an Estate, it is not what he thinks, or I think, must Determine it; but ther must be a Judge that has Authority to Determine it, and what he Adjudges upon Tryal, that must Stand. Now how much more, say they, must ther be a Judge in Matters of Faith, upon which our Souls de-

pend? Or else the World is left at an Utter Uncertainty, and every man must Believe as he Pleases. And considering the Greatest Number of Mankind to be Ignorant and Unlearn'd, what a condition wou'd this bring the World to, if God had not left some Judge upon Earth to Ascertain the Faith, and to Determine Controversies! And who shou'd this Judge be but the Church, which is Call'd the Pillar and Ground of the Truth?

(3.) Now, Master, you have sometimes a Short way to Determine a Point, and give one a Clear thought of a thing, such as may fit Common Capacities like mine, and make it Easy to Us, without sending Us to Learned Books, and things we do not Understand. I wish you may be so Happy in this, and not to carry me out of my Depth for an Answer, for that will but Perplex the Cause the more, and Naturally lead me back to the Question, *Who shall be Judge?*

(4.) *Rehearsal.* You have put the Objection as strong as it will Bear. And if I were Discourting with a Popish Priest, I wou'd tell him that we Allow the Church to be the best Interpreter of the Holy Scriptures, that is, the Church from the Beginning. That what has been held by all Christian Churches, and at all Times, we will Certainly Receive. Then I wou'd shew him the great Fallacie of Applying to the Church of Rome whatever is said of the Church in General, either in the Scriptures or in the Primitive Fathers. And in short, we are willing to put the Issue with them upon the Current Sense of the Church in all Ages. We stand



stand by this, and Appeal to it in all our Disputes with them.

But I give not this Answer to you. For as you say, it wou'd carry you out of your Depth, and you are not capable of Examining this Matter, which Requires Skill and Knowledge in the *Fathers, Councils, &c.* And you wou'd Naturally say, *Who shall be Judge of these things?*

Therefor to Come short to you, I ask you, Who is Judge whether ther is a God or not?

(5.) *Country-m.* Bless me! Master, you Fright me! What sort of a Question is this? Can any body be a Judge over God? Can any body be such a Judge, that if he shou'd say ther was no God, therefor ther was None?

*Rehears.* You have Answer'd Right, *Country-man.* You shall see the Meaning of my Question presently. But are not you Judge whether you will Believe a God or not?

*Country-m.* That is, I may Chuse whether I will Believe it or not, at least, whether I will Own it. As *Joshua* said, Chap. xxiv. 15. Choose you this day whom ye will serve, whether the Gods which your Fathers served that were on the other side of the Flood, or the Gods of the Amorites in whose land ye dwell: But as for Me and my House, we will serve the Lord. And as *Elijah* said 1 Kings. xviii. 21. How long halt ye between two Opinions? If the Lord be God, follow Him: but if Baal, then follow him. But all this is only as to our own Opinion, whether we will Believe or Follow GOD or not? Not that the Being of God do's Depend upon our Judgment. That wou'd be most Hideous Blasphemy!

(6.) *Rehears.* But not more Blasphemous than the Book of the Rights, which makes the Authority of God to Depend upon the Choice of the People, and to be Deriv'd from it. For the Being and the Authority of God are Inseperable, and Equally In-Derivative from any other. And who Deny His Authority, Deny His Being. Therefor the Author of that Book of the Rights, and all its Abettors, if they speak their Minds, are not only Practical but Speculative and Literal ATHEISTS.

(7.) But to Return to our Subject. The Opinion of a Man is call'd a Judgment of Discretion, and this is Unlimited and in all things, even whether ther be a God or not?

But a Judgment of Authority do's Determine the Right of the thing Judged, as when a Judge determines a Dispute in Law about a House or an Estate. And his Authority is Superior to the thing that he Judges. Else he cou'd not be Judge of it. Thus if any were

Judge, in this Sense, that is, of Authority, whether ther were a God or not? It wou'd follow, That he was Superiour to God, and that the Being of God did Depend upon his Judgment, and all the Blasphemy you have Mention'd.

*Country-m.* I apprehend all this very well. But now, pray, tell me to what Purpose you have brought this in?

(8.) *Rehears.* Because the Judgment which the Church of Rome Claims in Matters of Faith, is a Judgment of Authority, that you must Believe such things to be of Faith, because she Delivers them to you as such. Which by what I have said is no less than Blasphemy. And if it will not hold in the first Article of the Creed, the Belief of a God, neither will it in the Rest, as Whether ther is a Christ or not? Whether He Died, Rose again, &c. Whether ther will be a Resurrection of the Dead, and a future Judgment? These Articles of Faith are of too High a Nature to be Subjected to any Human Authority. And it is only of Smaller Matters, and of less Consequence wherein the Question can be ask'd, Who shall be Judge? It is only of Matters to which Human Authority is Superior, and that are Determinable by it. What then is the ground of our Believing the Articles of Faith. How far the Church is herein Concern'd. And what her Proper Authority is, shall be told you in my next.

## ADVERTISEMENT.

This day is Publish'd.

THE Necessity of a Lawful Ministry: A Sermon preach'd at *Horncastle* in *Lincolnshire*. At the Visitation of the Reverend the Archdeacon of *Lincoln*. By *Matthias Symson* M. A. Rector of *Moorby*, and Chaplain to his Grace *James Duke of Montrose*. Publish'd at the Desire of the Clergy.

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THE Scripture Account of the Eternal Rewards and Punishments of all that hear of the Gospel, with our an Immortality necessarily resulting from the nature of the Souls themselves that are concerned in the Rewards or Punishments. Shewing particularly, How much of this account was discovered by the Philosophers. II. How far the Accounts of the Philosophers were corrected, and improved, by the Hellenistical Jews assisted by the Revelations of the old Testament. III. How far the Discoveries so mentioned were improved by the Revelations of the Gospel. Wherein the Testimonies also of *S. Irenaeus* and *Tertullian* are occasionally consider'd. By *Henry Dodwell* M. A. Author of the Epistolary Discourses. Sacrifice the Divine Service, from the Covenant of Grace, to the Consummation of the Mystery of Man's Redemption. By *J. Scandret*, Priest of the Church of *England*: To which is prefix'd a Letter to the Author, from the Reverend Mr. *Charles Leslie* Chancellor of the Cathedral of *Connor*, in the Kingdom of *Ireland*.

Charity and Unity, in a Sermon preach'd at *Hertford School-Feast* by *Henry Nelson*, Rector of *Hunfden*, and Vicar of *Stansted Abbot* in *Hertfordshire*.



## THE

## REHEARSAL.

1. Why we Believe a God.
2. We Receive the Knowledge of Christ from the Church. But not from her Authority.
3. We Receive it from her Evidence.
4. This Evidence is Infallible. Not from the Authority of the Relators, but from the Nature of the Evidence.
5. How the Church is the Pillar and Ground of the Truth.
6. Wherein her Authority do's properly Consist.
7. No Salvation in the Ordinary way out of the Church.
8. The Dispensations of God are by the Hands of Men.

WEDNESDAY, April 7. 1708.

(1.) Country-man. **N**OW, Master, you are to tell me how it is I believe a God, since I am not to take it from the Authority of the Church.

Rehearsal. The Works of Creation Demonstrate a God. For nothing can make it self. And it is purely from your own Reason that you Believe a God.

Country-m. But how do I believe a Christ? Is it not the Church has Taught me that?

(2.) Rehearsal. Yes. The Church has Taught you. But not by way of Authority, as if you were to Believe it, because you are to Believe the Church. For you could not believe a Christian Church, without first Believing a Christ. And the Church pretends no other Authority than what She has receiv'd from Christ. Therefor you must first Believe a Christ, before you can know what Authority He has given to His Church. The Church likewise Teaches you to Believe in God. It is the first Article in the Creed of the Church. But as we Discours'd last time, it wou'd be the Highest Blasphemy, as well as Nonsense, to say, We believe a God from the Authority of the Church. The same is to say, We believe a Christ upon her Authority.

(3.) Country-m. Upon what Authority then do we Believe a Christ?

Rehearsal. Upon no Authority. Because no Authority upon Earth is so Great as His. And we cannot Believe a Greater Authority for a Lesser. We believe it upon Evidence.

Country-m. But then that Evidence must be Infallible. For our Belief of any thing cannot be Surer than the Evidence that we have for it.

(4.) Rehearsal. The Evidence is Infallible. As is Demonstrated in the Short Method with the Deists (to which I referr'd you before) not from the Infallibility of Any or All of the Relators, but from the Nature of the Evidence, which is such, as that it is Impossible we shou'd be impos'd upon. And the same Evidence is for the Truth of the Holy Scriptures, as is there likewise fully shew'd. Such plain Evidence as we have for ther being such a Town as Rome or Constantinople, or that ther was such a Man as King Charles I. or Henry VIII. And even Greater than all this, by the Prophecies that went before, from the Beginning of the World, of the things there Related; which it was impossible to be Concerted or Counterfitted, these Prophecies being Known and Publick in the World, long before what they foretold came to pass.

(5.) Country-m. How then is the Church call'd the Pillar and Ground of the Truth, if we Receive not the Belief of a God, or of Christ, or of the Holy Scriptures, upon her Authority?

Rehearsal. We receive it upon her Evidence, tho' not her Authority. The Sacred Oracles of the Scriptures were Deposited with her to be Kept, to be Preach'd, and Propagated. This makes her the Pillar, and only Pillar upon Earth, of this Grand Depositum. Not that She has Dominion over our Faith, as the



the *Apostle* speaks, but is a *Helper of our Joy*. For by *Faith we Stand*. 2. Cor. i. 24. That is by *Faith in Christ*, not in the *Church*. The *Church* is not the *Object* of our *Faith*. It is *Blasphemy* to say it. Nor do's even the *Church of Rome* pretend to it.

*Country-m.* Has the *Church* then no *Authority* at all, but to be Consider'd only as an *Evidence* to the *Truth*?

(6.) *Rebears.* The *Church* has very Great *Authority*. Tho' not over *God*, or *Christ*, or the *Holy Scriptures*. But her *Authority* is over her *Flock*, who are *Commanded* by *Christ* to be *Subject* to Her. She has *Authority* to *Preach* the *Word* to them. To *Sign* and *Seal* the *Covenant* of *God* with them, in the *Holy Sacraments*, and in the *remitting* or *Retaining* of their *Sins*. (See the first *Volume* of the *Censures* of the *Church*) She has the *Keys* of the *Kingdom of Heaven* *Committed* to Her, to *Open* or to *Shut*, to *Bless* and to *Curse*, in the *Name* of the *Lord*, who has *Promis'd* to *Ratify* in *Heaven* her *Sentence*, when *Justly* pass'd upon *Earth*. And who *Despises* her, *Despises CHRIST*, and will be *Judg'd* as such. All this is *Comprehended* under the *Name* of *Discipline*, and the *Power* of the *Keys*, and is left wholly in her *Hands*, as she will be *Answerable*, for the faithful *Discharge* of it, to *Christ* the *Chief Shepherd*; but accountable to no other *Power* upon *Earth*. And in this *Sense* too, She may be call'd the *Pillar* of the *Truth*, not only as the *Keeper* of this *Sacred Depositum*, but the *Administrator* and *Dispenser* of it. To offer up the *Incense* of the *Prayers* of the *Saints*, and to *Bless* them in the *Name* of the *Lord*. Thus standing in the *Midst* betwixt *God* and the *People*, in the *Person* of their *Great Mediator*; whose *Sacrifice* her *Priests* offer up continually for the *People*, in *Representation*, and in *Conjunction* with what *Christ* in *Person* offers to His *Father* in *Heaven*.

*Country-m.* This *Power* and *Authority* of the *Church* is indeed very Great. And reaches even to *Heaven*, and has its *Effect* to all *Eternity*.

(7.) *Rebears.* The *Church* is the *Spouse* of *Christ* to bring forth *Children* unto *God*. It is said *Act*. 2. 47. And the *Lord* added to the *Church* daily such as should be *Saved*. *GOD* our *Father* *Receives* His *Children* out of the *Arms* of the *Church* our *Mother*. So He has *Decreed*; and ther is no other ordinary means of *Salvation*. Therefore who are justly thrown out of her *Communion*, or unjustly *Seperate* themselves, are *Cut off* from the *Communion* of *God*, and have forfeited their *Right* to all the *Promises* in the *Gospel*; which are every one

made to the *Church*, and to none other. How *God* will Deal with such, or what Allowances He will make for *Ignorance*, the *Prejudices* of *Education*, or other *Un-malicious* Causes of their *Separation*, in His *Extraordinary* and *Un-Covenanted Mercys*, we must not *Determin*: But this we are sure of, That they are out of the *Covenant*, and cannot *Plead* it. They may say *God* is *Merciful*, but they cannot say, He is *Faithful* and *Just* to forgive their *Sins*; for that can be said only on *Account* of the *Covenant*. Which being made only with His *Church*, consequently, they who are out of the *Church*, are out of the *Covenant*.

(8) *Country-m.* How much more *Harden'd* are we than the *Jews*? They were *Convinc'd* by a *Miracle*, That the *Son of Man* had *Power* on *Earth* to *Forgive Sins*. And they *Marvelled*, and *Glorify'd* *God*, who had given such *Power* unto *Men*. *Matth*. ix. 6, 7, 8. It is not to one *Man*, but to *Men*. And *Christ* gave the same *Power* in express words to other *Men*, whosoever *Sins* ye *Remit*, &c. And whosoever ye shall *Bind* on *Earth*, &c. And *Christ* sent these, as His *Father* had sent Him, that is, with this same *Power*. And promis'd to be with them, in the *Execution* of it, to the *End* of the *World*. Which shews it was to continue, and to be *Delegated* to others, after the *Death* of the *Apostles*. Thus you have *Instructed* me as *Master*, and particularly in this too, That *God* dispenses every thing to us by the *Hands* of *Men*, whom He has *Appointed*. That this has been His *Method* from the *Beginning* of the *World*, and will be the same to the *End*. Therefore that *God* judgeth no *Man*, but hath *Committed* all *Judgment* to the *Son*, because He is the *Son* of *Man*.

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# THE REHEARSAL.

The Church of Rome, by the Authority she Pretends, may give us a New Gospel.

She wou'd be more Infallible than the Apostles, or Angels of Heaven.

And by this, plainly Undermines the Faith.

Unless I am Infallible my self, I can never be Sure of the Infallibility of the Church of Rome.

The Logomachy of the Words Judge and Judgement.

The Judgement of Discretion does not Determine the thing, but the Judgement of Authority do's.

SATURDAY, April 10. 1708.

Country-man. **I**T seems Plain to me, Master, That what the Church of Rome pretends to, to make the Truth of the Scriptures, and our Faith, Depend upon the Authority of their Church, Proves too much for them, for it Proves more than they are willing to own, that is, That if the Church give us New Scriptures, and a New Faith, we are Oblig'd to Receive them; because we wou'd then stand upon the same Authority as the Old ones, that is, the Authority of the Church.

Rehearsal. I am Glad to see you take the Argument so Right, Country-man. And to Try you further, I will give you Answer the Church of Rome makes to this, see how you can Defend what you have said. They say then, That it is Impossible the Church shou'd give us New Scriptures, or a New Faith, because she cannot Err, and therefore that such a Supposition is Absurd, they will not give you leave to make

Country-m. Is it more Absurd than what the Apostles said of themselves? Gal. i. 8, 9. If we or an Angel from Heaven preach any other Gospel unto you than that which we have Preached unto you, let him be Accursed. We not then say the same of any Church upon Earth? But if the Church of Rome say not as the Apostles did, it will follow they Preach not the same Doctrine, or upon the same Ground of Faith as the Apostles did. It is plain in this, That the Apostles were only as Witnesses to the Truth of the Gospel, of what Christ had Done, and Taught. It is Evidence, not Authority. Therefore

well might they say, If We, or an Angel from Heaven shou'd Preach any other Gospel let him be Accursed. For the Truth of the Gospel of Christ stands not on the Authority of Men or Angels. It wou'd be Blasphemy to say it. And is it not the same Blasphemy to say that our Faith stands on the Authority of the Church of Rome! Is it Absurd then to make such a Supposition as to the Church of Rome, which the Apostles made as to Themselves, and even as to Angels of Heaven! It wou'd be Absurd indeed, if we go upon the Argument of Authority, and not upon Evidence; for if our Faith stand upon the Authority of whatever Church, then we are to Receive as Faith whatever that Church shou'd Propose to us as such. And it wou'd be Absurd to say she Cou'd Err in Faith, when her Authority makes it Faith.

(3.) Rehearsal. You have Answer'd fully and clearly, Country-man. And if the Church of Rome wou'd lay by her Authority as to Matters of Faith, and be content to stand only as an Evidence of it, as the Apostles did, our Disputes with her wou'd sooner be at an End. And a True Evidence wou'd never be Afraid of being Examin'd Strictly and very Particularly, for the Truth wou'd still appear the more. But when instead of an Evidence, the Church of Rome will needs be a Judge in Matters of Faith, and Interpose her Authority, and will not Suffer it to be Disputed, she truly Undermines the Faith, and Renders it all Precarious; as well as Exposes her own Guilt, in thus Endeavouring to stop the Examination of what she has Deliver'd as of Faith, and Answers every Enquiry with, Who shall be Judge?

(4.)



(4.) *Country-m.* And who shall be Judge of that Judge? For if I believe any one to be Judge, I must believe it upon some Reason or other. And if that Reason be not Good, I am Deceiv'd. So that if I be not Infallible my self, I can never be Sure that I Judge Right in the Choice of a Judge. And my Belief of the Infallibility of any other, cannot Rise Higher than the Reason of my Belief. So that upon the whole, I am left still to Judge for my self. As you said at the beginning, even as to the Belief of a God. And if in that, then surely as to what Religion or Church I shou'd be of. For I wou'd ask, Who is Judge, among Christians, Jews, Mahometans, and Heathens, which of all these Sorts is in the Right? It wou'd be Ridiculous for any of them to say to the others, my Church is Judge, for the Rest think their Churches as good as his, and Better. And indeed in all matters of Opinion or Belief it is a perfect Contradiction to ask, who shall be Judge? You may as well say, who is Judge what I shall Think? They say, Thoughts are Free. And it is impossible for a Man to be of any other Opinion than his own. Unless he is Convinc'd by Reason, and then he can as little help the Changing his Opinion. It is his own Opinion still. A Man cannot do otherwise than Think as he is Perswaded, tho' for many Reasons he may Dissemble it. When a Man offers me Reasons why the Church of Rome, or any other, is an Infallible Judge, do's he not make me Judge of those Reasons? Why else do's he offer them to me? So that the whole Results to my own Reason still. And this Grand Question, Who shall be Judge? Has just left me where it found me.

(5.) *Rehears.* As I told you at the Beginning of the last Volume, when we enter'd upon the Controversy with the Presbyterians, That the whole of their Dispute did Turn upon the Jingle of the two words, Episcopacy and Presbytery, both of which might be taken in the Same and in Different Senses: So in this Dispute with the Church of Rome, of Who shall be Judge? The whole Turns upon as Poor a Logomachy or Strife of Words, that is, of the word Judge or Judgment. For, as I told you before, ther is a Judgment of Discretion or Opinion, and a Judgment of Authority, which Determines the Cause before it. And these two sort of Judgments are toto Celo Different, as Distant as the East is from the West, tho' the words Judge or Judgment are the same, which may Deceive some unwary People. But I hope I have made it Evident, that as the Belief of a God, and of all the other Articles in the Creed,

must be Receiv'd by the Judgment of Discretion, of which God alone is Judge: that to Submit our Faith to any Judgment of Authority in any Man or Men, is submit Divine things, and God Himself Human Judgment, which is Highly Blasphemous.

(6.) *Country-m.* But do you not Submit these things to the Judgment of Discretion? Since you say we Believe these things it.

*Rehears.* No. The Judgment of Discretion is only the Means by which we Believe. As the Eye is that by which I See. My Eye may be Faulty, and I may see Wrong. But yet I can be no surer of what I see than I am of the Truth of my Sight. This is only as to my self, not as to the thing that I See, which Remains the Same whether I See it Right or not. Thus many Men have false Notions of God, but being only an Opinion or Judgment of Discretion, has Effect only as to these Men, not at all as to the Being of a God, the Truth of any other Article of Faith. But I have a Judgment of Authority, to Determine of these things, then I am Sure to them, and they are to be Believ'd upon my Authority, which is the Blasphemous spoke of.

*Country-m.* Now I see Clearly, That I cannot be surer of the Being of a God than I am of those Reasons that Perswade me to Believe it: Far less can I believe the Infallibility of any Church, but upon my own Reason. And I can no more believe by the Judgment of Another, than I can See with another Mans Eyes.

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A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Body. In two parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. In the Former, is inserted a Digression, proving that the Collection of the Code of the Four Gospels in the present Time is no way Derogatory to the sufficient Attestation of them. By Henry Dodwell, M. A.



## THE

## REHEARSAL.

The Church a great Help to the Faith, tho' it Stands not upon her Authority.

Of the Canon of the Scripture. The Books of Apocrypha Relate to the Old Testament, and were not in the Canon of the Jews.

The Testimony of St. Jerom against the Apocrypha.

The Authority of St. Jerom in this Case, Countenanc'd by the Church of Rome, And Why.

Bishop Cosins his History of the Canon of the Holy Scriptures.

A proof against the Apocrypha from 2 Maccab. xv. 38.

An Argument why no Lessons in the Liturgy shou'd be taken out of the Apocrypha: None are in the Common Prayer Book appointed for Scotland.

Of the Canon of the New Testament. And how Ascertain'd, by the Evidence, not the Authority of the Church.

WEDNESDAY, April 14. 1708.

Country-man. **Y**OU say, Master, That I can no more Believe by the Judgment of Another, than I can See with Another's Man's Eyes. But as a man that has better Eyes than I have, may Help me to see my way the better; So may not my Judgment be Improv'd by the better Judgment of Another? And is not the Judgment of the Church most to be Regarded in Matters of Faith or of Religion?

Rehearsal. Yes, Country-man, I told you that the Church was the Great Evidence of the Faith, and so the Pillar of it. And in Lesser Matters her Authority too may Interpose.

(2.) Country-m. Let me bring this to a Particular Instance. Tho' the Authority of the Holy Scriptures cannot Depend upon the Authority of the Church, as you have Instructed me; Yet as to the Canon of the Scripture, and which Books are Canonical or not, must we not Receive that from the Authority of the Church? For you know there is a Great Dispute betwixt the Church of Rome and Us about this, We Denying the Apocryphal Books to be Canonical, and they Affirming it.

Rehearsal. If they had Disputed any of the Books of the New Testament with Us, they might have had more to Say. But all those Books we call Apocrypha being Jewish Books, and put into the Canon of the Old Testament by the Church of Rome, Exposes her Pretence very Much, for do's her Authority reach Backward, and Extend to the Church of the Jews, before Christ came into the World?

Country-m. Methinks this shou'd be Decided by the Church of the Jews. For the Old Testament was their Scripture. And we Received it from them.

Rehearsal. And they never Receiv'd the Apocryphal Books into the Canon of their Scriptures, nor do at this Day. So that their Evidence is against the Church of Rome in this Matter.

Country-m. And what other Evidence She can have, of things done before her Time, is hard for me to Imagin. But, Master, were these Apocryphal Books always Receiv'd in the Church of Rome as Canonical?

(3.) Rehearsal. No, Country-man, for St. Jerom in his Prologus Galeatus, and his Prefaces to several Books of the Bible, do's Expressly Name all the Apocryphal Books, and Exclude them from being Canonical, he says, That tho' the Church do's Read them, as Good and Holy Books, and Containing many Excellent Precepts of Morality, yet that She does not Receive them into the Canon of the Holy Scriptures, or think them Sufficient to have any Doctrine of Faith prov'd by them.

Country-m. But will the Papists abide by the Testimony of St. Jerom in this Case?

(4.) Rehearsal. I see not how they can Refuse it. For his Prologus Galeatus and these Prefaces are Printed at Rome and Every where in all the Popish Countries, and prefix'd to their Vulgar Latin Bibles, which are of the Highest Authority with them. I never see any of them that wanted it.

Country-m.



Country-m. Then indeed I see not how they can get over it. And these Prefaces are a flat Contradiction to their Bible. And yet by being thus Prefix'd to it, seems to have likewise their Authority.

Rehears. And they could not well deny letting St. Jerom have all this Countenance from them, not only from the great Eminence of that Holy Father, but because he had Translated the Bible into Latin, and their Vulgar Latin is Chiefly taken from this Translation of St. Jerom. And these were the Prefaces he had Prefixt to it.

Country-m. And can any think that so Learned a Man as St. Jerom, and who particularly had taken such Pains in the Holy Scriptures, did not know them, and that Canon of them which was then Receiv'd in the Church? But when was that? Master.

(5.) Rehears. St. Jerom liv'd in the Fifth Century. So that we may be assur'd the Apocryphal Books were not Receiv'd into the Canon at that Time. But as to this whole matter, how the Apocryphal Books came at last to be put into the Canon by the Church of Rome, what Opposition was made to it, and the Current Sense of the Fathers concerning it, I refer you to an English Book, you will Read with great Pleasure, and which has not yet been Answer'd by any of the Church of Rome that I know of, that is, Bishop Cosin's History of the Canon of the Holy Scriptures.

(6.) But now for the present, I will leave it to you to Judge, whether the Holy Ghost could utter such an Excuse as this for the Weakness of his Performance, which you will find 2 Maccabees, xv. 38. And here I will make an End. And if I have done well, and as is fitting the Story, it is that which I desired: But if slenderly and meanly, it is that which I could attain unto.

Country-m. What! God to make an Excuse as if His doing was but Slenderly and Meanly, and to say it was the best he could Attain unto! It seems Blasphemous to me to ascribe such words to the Dictate of the Holy Ghost! Nor could the Man who wrote them think himself Inspir'd by God.

But, Master, why are these Apocryphal Books Read in our Church, since he do's not Receive them into the Canon?

(7.) Rehears. I told you from St. Jerom, That the Church did Read them for Instruction, tho' not for Proving any Article of Faith. And we Read but some of them. None of the Maccabees is Read in our Church.

Country-m. But why shou'd any of them be Read as Lessons, and Part of the Divine Service? In the Exhortation before the Be-

ginning of Morning and Evening Prayers, the Hearing of God's Holy Word, is mention'd Part of that Worship we owe to Him. And then to hear the Apocrypha Read, which we do not own to be His Word! However otherwise Instructive or Commendable, yet cannot be call'd any Part of His Worship.

Rehears. For this Reason, all the Lessons out of the Apocrypha are left out in the Common-Prayer Book, appointed for the Church of Scotland, commonly call'd Bishop Laud's Common Prayer Book, because it is suppos'd to have had a Hand in the Compiling it. A sure mark that he was Popishly inclin'd! And indeed, in many Respects, it is Better and more Primitive than ours, which makes the Dissenters more Angry with it than with ours.

(8.) Country-m. But now, Master, I have a Question to ask concerning the Canon of the New-Testament. I have heard that the Primitive times, there were false Gospels put out by the Hereticks, and false Epistles Coyn'd by them, as Epistles of the Apostles. Now suppose the True and the False lie together upon a Table and jumbld together, how shou'd they know the True from the False? And must not the Authority of the Church be here Appeal'd to?

Rehears. No, Country-man, only the Evidence of the Church. The Churches carefully kept the Gospels and Epistles which were Given or sent to them by the Apostles. And transmitted Copies of them to the other Churches. By which means they were Publickly and generally known, and the originals were to be Recurr'd to upon occasion. And by this means the Fathers those times Confuted the Hereticks, by Challenging them to Produce the Originals of those Epistles and Gospels they set up, which they kept, and to what Churches they were sent. But the Notion of an Heap of Papers upon a Table, is Misstating the Question, and is us'd by the Papists to lead us from the Skill and Authority, instead of the Evidence of the Church, to Adjust the Canon of the Scriptures.

#### ADVERTISEMENT:

Just Publish'd.

THE Necessity of a Lawful Ministry: A Sermon Preach'd at Horncastle in Lincolnshire. At the Invitation of the Reverend the Archdeacon of Lincoln. By Matthias Symson M. A. Rector of Moorby, and Chaplain to his Grace James Duke of Montrose. Publish'd at the Desire of the Clergy.

Sacrifice the Divine Service, from the Covenant of Grace, to the Consummation of the Mystery of Man's Redemption. By J. Scandrett, Priest of the Church of England: To which is prefix'd a Letter to the Author, from the Reverend Mr. Charles Leslie, Chancellor of the Cathedral of Connor, in the Kingdom of Ireland.

Charity and Unity, in a Sermon preach'd at Hertford School-Feast by Henry Nelson, Rector of Hunsden, and Vicar of Stansted Abbot in Hertfordshire.



# THE REHEARSAL.

1. The Church of Rome pretends to an Absolute Authority in Matters of Faith. shew'd from Bellarmin.
2. Some Deny the Authority of Bellarmin.
3. If Bellarmin did not know the Faith, how shou'd the Common-People know it, who Learn it from their Parish Priests?
4. That Bellarmin did Write the Faith of the Church of Rome at that Time.
5. That their Faith is Chang'd since. And their Rule of Faith Utterly Uncertain.
6. Which is Consequential to their Foundation Principle.
7. Therefor I Began which it, And have Reduc'd the Controversy to one Point.

SATURDAY, April 17. 1708.

(1.) Country-man. I Have been told, Master, by some Papist, that you have done Wrong to the Church of Rome, for that she pretends not to such an Absolute Judgment of Authority in Matters of Faith as you have said.

Rehearsal. I wish with all my Heart I were in the Wrong to her in this, That I might do her Justice in freely Confessing it. I will not trouble you with Quotations out of her best Authors, and what her Councils have said upon the Point. I cou'd shew you what the Great Bellarmin has said in his Book de Rom. Pontif. of the Bishop of Rome, the 4th Book and 5th Chapter, That if he shou'd Command the Practice of Vice, and forbid Virtue, the Church was bound to Believe Virtue to be Vice, and Vice to be Virtue. And in his Preface he Calls this Plenitude of Power in the Bishop of Rome, Summa rei Christiana, the very Foundation of the Christian Religion. And that the Denying it, is not only a simple Error, but a Damnable Heresie, But I will not Insist upon this, and much more I cou'd say to make all this very Plain to you, that thus it is Taught in the Church of Rome. For my Method with you, Country-man, is, to keep within the Compass of your Understanding, and your Knowledge of Books and Learning; And therefore to avoid many Quotations, but to resolve the Dispute into some one Point, in which the whole Cause depends, and make it so Easy to you, that you may Apprehend it without much Trouble.

(2.) Country-m. Before you come to that Point, Master, I wou'd Desire one Word

here by the By. Suppose the Papists say, they will not stand by Bellarmin in this? That he is but one Doctor, and they are not to be Concluded by him, or any other, but only by what they call a General Council? For I have heard them say as much of others of their own Writers when Quoted against them. To what Purpose then have you Quoted Bellarmin.

(3.) Rehears. Is it not Reasonable to Suppose, That so Great and Celebrated a Champion of the Church of Rome, shou'd Understand her Doctrin, and the Faith then Profess'd by her?

Country-m. Else Lord have Mercy upon the Poor Simple People! How shou'd they Understand it, if Bellarmin did not? They wou'd then be at as Great an Uncertainty as they say we are, for want of a Judge of Controversies. For every one of the Common People among them cannot go to Fathers and Councils, no more than we can; but Learn the Faith from their Particular Teachers or Parish-Priests, who Learn it themselves (for the most Part) from such Great Authors as Bellarmin, and may be not so Good.

Rehears. And what is it to them, whether the Pope is Infallible, or a Council, or wherever they Place their Infallibility. (which they are not Agreed upon yet) if those who Teach them Lead them Wrong, if they know not the Faith?

(4.) Country-m. It is impossible but Bellarmin, who you say was the most Learned of all the Roman Writers in that Age a Jesuit, and a Cardinal, and living at Rome, I say



I say it is impossible but he must know the Faith that was then in Vogue at Rome, otherwise we may say, That no Papist in the World did know it. And by the same Rule that none knows it now.

*Rehears.* And his Books being Printed at Rome, with the Approbation of the Pope, of their Universities, and all their Learned Societies, and Appeal'd to by them, as the most Compleat and Orthodox Body of Controversies then Extant, and most Celebrated by them, shews that he wrote according to their Mind at that Time.

(5.) *Country-m.* At that Time— Why, do's their Faith Change? Is it not the same now it was then?

*Rehears.* If Bellarmine knew it, it is Chang'd. For what you suppos'd just now is very True, That the Papists now do generally run down Bellarmine in this, and Refuse to be Determin'd by him.

*Country-m.* Then the other thing that I suppos'd must Hold, That their Faith is not so Plain and so Ascertain'd, as that every body may know it, That a Wayfaring Man, tho' a fool cannot Err therein. Which Text they often Apply to this Purpose, to shew the Plainness and Certainty of their Faith, and the Uncertainty and Disputes about Ours. For here Bellarmine Asserts that Infallibility of the Pope, which every Papist now denies, to be of Faith, and the very Foundation of the Faith, and the Denying of it to be Heresy. So that either he was an Heretick (and why then has he not been Censur'd? Why is he still in such High Esteem and Reputation at Rome, and in all the Popish Countries?) Or otherwise the Generality of Papists now, particularly here in England, are all Hereticks, by the Sentence of Bellarmine. And that Sentence not yet Repeal'd at home.

(6.) *Rehears.* They will not Repeal it, however they may Lodge and Shift with it upon occasion. For it is the natural Consequence of their Foundation Tenet, with which I began, and with which they Begin and End all their Disputes, that is, *Who shall be Judge?* For if the Faith stands upon the Authority of the Church? And if the Church of Rome be that Church? (that is indeed if Rome be all the World) And if the Pope is Head of that Church? Then the Authority, and consequently the Infallibility of the Church must Centre in the Pope, as Bellarmine rightly Argu'd from these Principles; And whatever he proposes to the Church as of Faith, or as to Practice, must be Receiv'd, as Bellarmine says.

(7.) Therefor I began with the Foundation Point, to make the Work short. And I hope I have plainly Detected the Falla-

cies of that Captious Question, *Who shall be Judge?* And have shew'd that the Faith do's not stand upon the Authority of the Church: But only is Evidenc'd to us by her Witness and Attestation. And this is the Point to which I wou'd bring the matter now. Therefor laying aside all we have said about Bellarmine, &c. I give the Papists their Choice still, whether they will say, That the Faith stands upon the Authority of the Church? And that the Stress of the Argument may be Compris'd in one Word, and you may have a full View of it, Ask them, *Who shall be Judge of the Articles of the Creed, as whether ther is a God or not? Whether ther is a Christ? Whether He Died and Rose again? Or whether we shall Die and Rise again?* This will bring into your Mind all I have said upon this Point from the Beginning, for all naturally follow from it. And I have done it by way of Reckoning, I began with the first Article of the Creed, *I believe in God.* Is the Church Judge here? Then as to *Christ*, &c. And you will find, that in no one Article of the Creed, the Church of Rome dare say She is Judge of that Point, tho' She pretends that we Receive the Creed upon her Authority.

*Country-m.* Then I will keep them to this Point. And go with them to the particular Articles of the Creed, beginning with the first *I believe in God*, and ask, *Who is Judge of this?* And so on. And then we shall soon see upon what Foundation our Faith stands, and that it is too Great to be Built upon any Human Authority.

#### ADVERTISEMENT S.

Those Gentlemen who have Subscrib'd to Mr. Howell's Synopsis Canonum, &c. are desir'd to send in their last payments, by the 25th of this Instant April, to William Sayes, Printer in Lovell's-Court in Pater-Noster-Row, London; when the Book will be Finish'd, and Deliver'd by him to Subscribers.

THE Necessity of a Lawful Ministry: A Sermon Preach'd at Horncastle in Lincolnshire. At the Visitation of the Reverend the Archdeacon of Lincoln. By Matthias Symson M. A. Rector of Moorby, and Chaplain to his Grace James Duke of Montrose. Publish'd at the Desire of the Clergy.

THE Scripture Account of the Eternal Rewards or Punishments of all that hear of the Gospel, with out an Immortality necessarily resulting from the nature of the Souls themselves that are concerned in those Rewards or Punishments. Shewing particularly, I. How much of this account was discovered by the best Philosophers. II. How far the Accounts of those Philosophers were corrected, and improved, by the Hellenistical Jews assisted by the Revelations of the old Testament. III. How far the Discoveries fore mentioned were improved by the Revelations of the Gospel. Wherein the Testimonies also of S. Irenaeus and Tertullian are occasionally consider'd. By Henry Dodwell M. A. Author of the Epistolary Discourse.

A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit. In two parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. In the Former, is inserted a Digression, proving that the Collection of the Code of the Four Gospels in Trajan's Time is no way Derogatory to the sufficient Attestation of them. By Henry Dodwell, M. A.



## THE

## REHEARSAL.

1. The *Popish* Dispute Shorten'd.
2. Their *Distinction* of Explaining but not making *Articles* of Faith. Detected in *Transubstantiation*, &c.
3. The *Sacraments* are *Seals* of the Faith.
4. Of the 12 New *Articles* of Trent.
5. Rome not the *Universal Church*. How very few own her *Supremacy*.
6. She is Neither the *Mother Church*, nor first *Sister Church*.
7. No *Promise* to Rome, or any *Particular Church*.

WEDNESDAY, April 21. 1708.

(1.) *Country-man*. I Am pretty well at Rest now, *Master*, from the Attempts of the *Papists*. For since you have Taught me how to get over their Master Question, *who shall be Judge?* And to return it upon them, by Asking, *who is Judge* whether ther is God, or a *Christ*? they are Gravel'd, and Care not to carry on a Dispute with me, when they have no longer the *Authority* of their Church to help them out at every Turn.

(2.) But I must tell you an Answer they give me. They say, the Church of Rome do's not Pretend to a Power to make any New *Articles* of Faith, but only to Explain them, against New *Heresies* that Arise.

*Rehearsal*. For Example. The great Point in Controversy betwixt us about *Transubstantiation*, is only Concerning the Manner of the Presence of the Body and Blood of *Christ* in the Holy Sacrament, of which ther is not a word Reveal'd in the Holy Scriptures. It is only said, *This is my Body*. But in what Manner, whether by *Trans*, *Con*, or *Sub*, that is, whether *Substantially*, *Transubstantially*, or *Con-Substantially*, ther is not the least hint. All that is our own Invention, and poor Philosophy.

But, pray, *Country-man*, ask them Which of the *Articles* of the Creed this Explains? For ther is not one word of this Sacrament in any of the three Creeds, the *Apostolical*, the *Nicene*, or *Athanasian*. How then can *Transubstantiation* be an Explanation of any *Article* of the Creed?

(3.) *Country-m*. But are not the *Sacraments* part of the *Covenant* of Grace, and Consequently of Faith?

*Rehears*. No, *Country-man*, They are no Part of the *Covenant*. They are the *Seals* of the *Covenant*. And a *Seal* is no Part of the *Covenant*, tho' it be Added for Confirmation of it. And the Creed Contains only the *Articles* of the *Covenant*, that is, the *Articles* of Faith.

(4.) *Country-m*. And if ther be nothing in the Creed of the *Sacraments* of the *Lord's Supper*, how are the other five *Sacraments* which the Church of Rome has Added, of *Confirmation*, *Matrimony*, *Penance*, &c. how are these *Explanations* of any *Article* in the Creed, when ther is not a word of them in the Creed?

*Rehears*. As vain is it to Pretend, that any of the Twelve new *Articles* of Trent, as of *Purgatory*, *Invocation* of *Saints*, *Half-Communion*, &c. which are made of Faith in the Church of Rome, are any *Explanations* of the Creed, which says nothing at all of any of them; Nor are they to be found in any Creed, except that of Pope Pious IV. made pursuant to the Determination of the Council of Trent, and Adds 12 New *Articles* of Faith to those 12 Deliver'd in the *Apostolical* and *Nicene* Creed.

*Country-m*. If they can Declare *Articles* of Faith at this Rate, they may Declare a Thousand things more to be *Articles* of Faith, and may with as much Reason call them All *Explanations* of the Creed!

(5.) But, *Master*, what shall I say to this, That Rome is the *Universal Church*, and the *Mother Church*, whence all other *Christian Churches* have come; and therefore ought all to be under her *Direction* and *Authority*. For you know *Parents* have *Authority*. And  
Children



Children ought not to *Rebell* against their *Parents*, at least, without a *Valuable Consideration*!

*Rehears.* As to her *Universality*, She can claim it only *ae Jure*, as being the *Mother Church*. For *de Facto* She never was *Universal*, nor *Half-Universal*. Not One in Ten of the *Christian Churches* ever own'd her *Supremacy*, nor do at this Day. She has all the *Christian Churches* in *Asia*, and *Africa* against her. And these are much more *Numerous* than She is, or ever was. And She has not near one Half of *Europe*. The great *Empire of Russia* never own'd her *Supremacy*. And that is in Extent near Half of *Europe*. And near Half of the other Half have fallen off from her. She has now but *Italy* and *Spain* entire for her. *Germany* and *Poland* are much Divided. So is *France* too, tho' the *Protestants* there are now kept under. But I may say, That all *France* is against her *Supremacy*, which the whole *Assembly of the Gallican Church* has Limited, by their memorable *Decrees* in the year 1682, as well as before, not to Extend to the Infringement of the *Customs* and *Constitutions* of any *National Church*. And this is indeed to take away her *Supremacy* wholly; for a Limited *Supremacy* is like a *Broken Glass*, good for nothing. It is a *Contradiction*. For nothing can be Limited but by a *Superior Power*. Therefore a *Supream* that can be Limited by *Another*, is *Subject* to that *Other*, and so cannot be *Supream* in Respect of that *Other*. And this is so understood at *Rome*, the *Pope* making all the *Opposition* possible to these *Decrees*. And a *French Papist* wou'd be *Burnt at Rome* for an *Heretick*, if they durst. Nor has *Spain* been without their *Contests* with the *Pope* about his *Supremacy*, and even the *Duke of Savoy*, and some *Italian Princes* too, besides the *Emperor* frequently, and others of the *Papish German Princes*. So that upon the whole, we shall find very few left who submit to the *Papal Supremacy*, except some *Doctors at Rome*, who write at the *Pope's Feet*.

*Country-m.* It is Plain then that the *Church of Rome* is not *Universal* in *Fact*. But what say you to her *de Jure* Claim, as being the *Mother Church*?

(6.) *Rehears.* It is as Plain that She has no Claim to this. For *Jerusalem* was undoubtedly the *Mother Church*. There the *Gospel* was first Preach'd. And our *Saviour* Commanded that it shou'd from thence be Propagated through all *Nations*, beginning at *JERUSALEM*. *Luk. xxiv. 47.*

*Country-m.* If it had been said, Beginning at *ROME*, it wou'd have been thought a full Proof for her being the *Mother Church*. But *Jerusalem* is now in the hands of the

*Turk*, may not *Rome* therefor Succeed to be the *Mother Church*?

*Rehears.* Ther cannot be two *Mothers*. So that *Rome* can Pretend to no more than to be the *Eldest Sister Church*. Nor can She Claim that neither. For *Antioch* was *Christian* before *Rome*. And the *Disciples* were call'd *Christians* first in *Antioch*. *Act. xi. 26.*

(7.) But if one cou'd be *Mother* after another, then *Rome* may lose it as *Jerusalem* has done. And then where is her *Perpetuity*? Which is one of the *Marks* She gives for her being the *Universal* or *Mother Church*, That the *Gates of Hell* shall not Prevail against her, &c. Tho' by the way there is not one *Promise* in all the *Gospel* made to the *Church of Rome*. But She applies to her Self whatever is said of, or to the *Church*, as supposing her self to be the *Head* and *Mother* of all *Churches*, and therefor, That She shall never Fail, but be always a *City on a Hill*, *Visible* and *Conspicuous* to all the *World*. But the *Church of Jerusalem* had more Reason, in all Respects to apply these *Promises* to her Self. But indeed they were made to no *Particular Church*. But to the *Church* in General. That *Christ* wou'd always have a *Church* somewhere in the *World*. Tho' He may Remove the *Candlestick* of this, or that, or the other.

#### ADVERTISEMENT S.

IT is said Num. 4. That the *Apocrypha* is left out in the *Kalendar of the Scotch Common Prayer Book*, it is left out in the Ordinary Course of the *Lessons*, only *Lesson* out of *Wisdom* and *Ecclesiasticus* are Read on Six *Particular Holy-Days*. But in our *Common Prayer Book* the *Apocrypha* begins to be Read in the Ordinary Course of the *Lessons* on the 27th of *September*, and so Continues through all *October*, and to the 24th of *November*, besides several *Holy-Days*.

Sacrifice the *Divine Service*, from the *Covenant of Grace*, to the Consummation of the *Mysterie* of *Man's Redemption*. By *J. Scandret*, Priest of the *Church of England*: To which is prefix'd a Letter to the Author, from the Reverend Mr. *Charles Leslie* Chancellor of the Cathedral of *Connor*, in the Kingdom of *Ireland*.

Charity and Unity, in a Sermon preach'd at Hertford School-Feast by Henry Nelson, Rector of *Hunlden*, and Vicar of *Stansted Abbot* in Hertfordshire.

A Farther Vindication of the Short View of the Profaneness and Immorality of the English Stage in which the Objections of a late Book, entitled, *Defence of lays*. Are consider'd, by *Jeremy Collier*. M. A. Printed for R. Sare at *Grays-Inn Gate* in *Holborn*, and *George Strahan* at the *Golden Ball* in *Cornhill*.

THE Deists Manual: Or a Rational Enquiry into the Christian Religion. With some Considerations on Mr. *Hobbs*, *Spinoza*, the *Oracles of Reason*, *Second Thoughts*, &c. By C. Gordon, Gent. Publisher of the *Oracles of Reason*. To which is Prefix'd a Letter from the Author of the *Method* with the *Deists*.



## THE

## REHEARSAL.

I leave the *Papists* for the Present. I have been wholly *Serious* with them, because they are in *Earnest* with *Religion*.

I turn to Mr. Ben Hoadly, who has Attack'd me.

The Question *Who shall be Judge?* Answers him in Every thing.

The Progress of his Performance upon this Subject of *Government*.

He proceeds much in the same manner as his Brother John.

I love *Liberty* as well as he. How he States the Notion of it.

Which is Worst, what he calls *Slavery*, or *Lawless Confusion*?

No *Medium* betwixt these. He Includes *Common-wealths*, as well as *Absolute Monarchys*.

All *Governments* equally *Arbitrary*, in the Hands of *One*, or *More*.

If the People have *Power* over the *Government*, it is *Lawless Confusion*. Mr. Hoadly is Oblig'd to find out a *Middle State*.

SATURDAY, April 24. 1708.

Country-man. **L** Eave off pursuing the *Papists* for this time, Master. They are under Hatches, and Dare not Answer themselves. And it has not been your duty to Add to Affliction, and fall upon the Weakest. But rather to Attack *Wickedness* in High-Places, when it is Rampant and rampant, and all the World runs after it. I have now got a Match for you, and Observators and Reviews, and the Rest of Scandalous Clubb. I have thus far spoke to the *Papists* out of Malice or Ill Will, but to them so far as in my Power. For as others think, Country-man, yet I see that the Design of these Papers is to do Good to those whom I have now and then, was to Meet with whom I cou'd not come at otherwise, were not Prepar'd to Attend to what I say, Unless it was Baited with some And with this Guile I have Caught them. But this was not Needfull of the *Papists*, who are in Earnest with me, and Dare Suffer for it. Therefore I said none of this to them, but spoke *Serious*; And I pray God it may have the Substance of several Conferences I have had with them, and I hope to do them no Harm. As I intend to do them by this. Now, Country-man, What is this new Match you Call me upon? Who is this Match you have Provided for me?

(2.) Country-m. It is a Reverend *Divine*, who has Attack'd you over and over again, and you have yet taken no Notice of him. He Names you not, nor your Papers, he says, he Scorns to Read *Penny Papers*. But he follows you so Exactly, as if he had got you by heart. And names not only your Principles, but your very Words, and some of them that no body else has Us'd that I know of, as your Notion of *Bastard Governments*, &c. as you will find p. 14. of his *Penny-Sermon* last Assizes at Hartford. And he Complains of a Present Writer on this Subject, when ther is none but your self.

Rehears. And why may not a *Penny-Paper* Answer a *Penny-Sermon*? It costs the Reader less Pains, and no more Money. But if it is Below him to Read this (And yet I hold him a Penny he do's) others will Read it, and that is enough for me. Come on then. Country-man, do you tell me what he says, and you shall be Judge which of us is in the Right.

Country-m. I be Judge? Master, am I a fit Judge?

(3.) Rehears. you can Judge for your self, Country-man, you know what we have said upon that Question, *Who shall be Judge?* And tho' it is Absurd to Ask it as to Thought or Belief, of which God only can Judge; yet the Law will Judge of our Actions. And this is the Point Mr. Hoadly has forgot in all his Arguments. Of which I will mind him as we go along. But I wou'd not take the Objecting part out of your hand.

(4.)



(4.) *Country-m.* He began this Subject in a *Sermon* before the *Lord Mayor*, &c. *Sept. 29. 1705.* Then he wrote a *Large Book* in Defence of that *Sermon*. And now lately a *Defence* of that *Book* by way of *Preface* to it. And now last of all, he has *Lickt* over the whole in a *Finishing-Stroke*, and has *Summ'd* it all up in this *Sermon* Preach'd at the *Affizes* at *Hartford* the 22d of last *March*. And like his Brother *John Hoadly* of *Sarum* his *Affize Sermon* there last year, he has *Printed* it at the Request of the *Grand Jury*, whose *Names* he prefixes, full *Fifteen* in Number, As also the *High-Sheriff*, and the *Right Honourable Algernoon Earl of Essex*, *Lord Lieutenant* of the *Country* of *Hartford*, at all of whose Request he says it was *Published*, and to all of whom he *Dedicates* it.

(5.) *Rehears.* And to all of whom I *Refer* what I have to say in *Answer* to it—I have said Enough to his Brother's *Sermon* in the first *Volume*. I hope this has not *Provok'd* his Brother *Benjamin* to fall upon me. I think these *Principles* run in a *Blood*. It is a *Good* thing to come of an *Honest Stock*. Ther is something *ex Traduce*, especially of the *Surest Side*. And *Ill-Company* is another *Ill-thing*.

*Country-m.* Well, *Master*, but now to our *Business*. The greatest *Difference* betwixt you two is as to your *Notions* of *Liberty*. Therefore, if you please, I will *Begin* with that.

(6.) *Rehears.* Do, *Country-man*. For I assure him I love *Liberty* as well as he do's, and take as little *Pleasure* to be *Oppress'd*, *Hav'rass'd*, and *Tore* to pieces.

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of *Lawless Confusion* to be *Infinitely* Worse than the *Greatest Slavery* of any *Government*.

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*Country-m.* He means *Both*, or *Either*. For he says, p. 8. That the *Liberty* or *Property* he pleads for, is such, As cannot be *Shaken* by any *Humour* or *Arbitrary* will of One Man, or *Society* of Men.

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(10.) *Country-m.* But Suppose he says That the *People* in such a *Case* may take *Arms* and *overthrow* such a *Government*.

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Here the *Matter Pinches*. Let not *Hoadly* overlook it. He must find out a *Middle-State*, betwixt what he calls *Slavery* and *Lawless Confusion*. Else all he says is but *Empty Declamation*?

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WEDNESDAY, April 28. 1708.

(1.) Country-man. YOU left Mr. Hoadly last time, Master, to find out a *Mid-State* betwixt *Absolute Subjection* to Government, of what sort soever it is, and that *Lawless Confusion* which follows the People taking upon them to Controul the Government.

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*Rehearsal*. The Orators of *Sedition* Work upon the *Imaginations* of Men, and Endeavour to Cloud their *Reason*. The Bulk of their *Harangues* against *Tyranny* is, what wou'd have been, if not Prevented—And there is full Loose to *Imagination*, to *Dreams* of *Raw-Head* and *Bloody-Bones*, and what Frightens Children! But if you lay before them a Thousand *Examples* of Nations that are *Ruin'd* and *Undone* by *Popular Fury*, they Pass it over *Easily* with the *Imagination*, That it will not be so Again, tho' it was never otherwise in any *Rebellion*, and the plain *Reason* of the thing shews that it cannot be.

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"We find the *Israelits*, after all the *Miracles* wrought by *Providence* in their behalf, so little *Sensible* of the Difference between *Slavery* and *Liberty* as to betray the greatest *Uneasiness* under a Government in which



(4.) *Country-m.* He began this Subject in a *Sermon* before the *Lord Mayor*, &c. *Sept.* 29. 1703. Then he wrote a Large *Book* in Defence of that *Sermon*. And now lately a Defence of that *Book* by way of *Preface* to it. And now last of all, he has *Lick* over the whole in a *Finishing-Stroke*, and has *Summ'd* it all up in this *Sermon* Preach'd at the *Affizes* at *Hartford* the 22d of last *March*. And like his Brother *John Hoadly* of *Sarum* his *Affize Sermon* there last year, he has *Printed* it at the Request of the *Grand Jury*, whose *Names* he prefixes, full *Fifteen* in Number, As also the *High Sheriff*, and the Right Honourable *Algernoon Earl of Essex*, Lord Lieutenant of the Country of *Hartford*, at all of whose Request he says it was Published, and to all of whom he *Dedicates* it.

(5.) *Rehears.* And to all of whom I *Refer* what I have to say in *Answer* to it—I have said Enough to his Brother's *Sermon* in the first *Volume*. I hope this has not *Provok'd* his Brother *Benjamin* to fall upon me. I think these *Principles* run in a *Blood*. It is a Good thing to come of an *Honest Stock*. Ther is something *ex Traduce*, especially of the *Surest Side*. And *Ill-Company* is another *Ill-thing*.

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(4.) *Country-m.* But he makes the Fault and Folly of the People, to Consist in their Chusing an Absolute Monarchy, like all the Nations round about them.

*Rehears.* How! Do's he find fault with the Choice of the People? Are not they the best Judges of their own Liberties? This overthrows his whole Hypothesis.

But in the next place, what other Sort of Government cou'd they have Chosen? For ther was then no other Sort of Government in any Part of the World, but Absolute Monarchy. The Notion of Common-Wealths was not then Born.

And thirdly, While God was their King were they not under an Absolute Monarchy? Was not the Monarchy of God an Absolute Monarchy? Will Mr. Hoadly say, with the Men of the Rights, That the Authority of God was Deriv'd from the People, and Limitable by them?

(5.) So that upon the whole, it Appears that the Change which the Israelites desir'd, was not a Change of that Sort or Species of Government under which they then were, but only a Change of their King, they wou'd have a Mortal Man to be their King, instead of the Great God, who had Chosen them to be His Peculiar People out of all the Nations in the Earth, and therefore Vouchsaf'd to be their King Himself. He Appointed their Judges and their Captains, and gave them Orders When to Fight and How. He gave His Urin and Thummim to His Priests, who shou'd Return the Answer of God to the People, when they had occasion to Consult Him upon any Emergency. But they grew Weary of this Theocrasie or Government of God, and wou'd have a Visible King, whom they cou'd See and Speak with, like all the Nations round about them, who shou'd go in and out before them, and Fight their Battels.

(6.) And the Folly as well as Sin of this was very great. And it was upon this

Occasion that Samuel laid before them The manner of the King that shou'd Reign over them. Upon which Mr. Hoadly runs such Divisions to Paint out Tyranny to the Height! But the Comparison that Samuel made, was only to shew the Difference betwixt the Manner of the Government of God, and of an Earthly King, to Deter the People from their mad Attempt. But they, after they had heard all this of the Manner of the King that shou'd Reign over them, did Expressly Choose it, and Desire it, as it is said 1 Sam. viii. 19. Nevertheless the People refused to Obey the Voice of Samuel; and they said, Nay, but we will have a King over us. So that it seems they did not think this Manner of a King so Terrible a thing as Mr. Hoadly wou'd Represent it, for after Knowing it, and it being Told them, they Lik'd it and Chose it. And did not they know best what was for their own Good? Will not Mr. Hoadly let the People have the Right to Judge of their own Liberty and Property? Samuel told them, That the King wou'd take their Sons and Appoint them for his Chariots and Horsemen, and make them Captains over Thousands, and over Fifties, &c. And make their Daughters his Confectioners and Cooks and Bakers. And they Lik'd this very well, here were Places to be had at Court. And David in his Lamentation over this same King said, ii Sam. i. 24. Ye Daughters of Israel, Weep over Saul, who Cloathed you in Scarlet, with other Delights, who put on Ornaments of Gold upon your Apparel. This was the Manner of Saul. And David describ'd his Tyranny far otherwise than Mr. Hoadly has done!

#### ADVERTISEMENT S.

On Saturday next will be Publish'd.

A Defence of the Animadversions on Mr. Chishull's Charge of Heresie, against Mr. Dodwell's Epistolary Discourse. Being a Reply to a late Tract, Intituled, *some Testimonies of Justin Martyr set in a True and Clear Light.* Wherein those Testimonies are Re-vindicated from the abovesaid Writers Rash and Inconsiderate Comments, and the Doctrine of the H. Spirit, being the Sole Author of Immortality, or that Immortality is no Natural Created Ingredient of the Soul, is farther improv'd from the Testimonies of Justin Martyr, grounded on the Holy Scriptures themselves, which are exhibited at large. By John Pitts, A. M. Author of The Vindication of Mr. Dodwell's Epistolary Discourse.

London: Printed for G. Sawbridge, at the Three Golden Flower-de-Luces in Little-Britain, and sold by J. Morphew, near Stationers-Hall. 1708. Price 1s. 6d.

A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit. In two parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. In the former is inserted a Digression, proving that the Collection of the Code of the Four Gospels in Trajan's Time is no way Derogatory to the sufficient Attestation of them. By Henry Dodwell, M. A.

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The Assertors of *Resistance* Plead for it only in *Plain Cases*, and of Great Consequence.

All Pretences said to be *Plain*, and of the last Consequence. Which is Easily believ'd by the *English*.

Nothing too Hard for an *English-man* to Believe.

As the *Irish-Massacre* in England. How Mr. Hoadly may be *Magnus Apollo*.

The Fault not in the People of England, but in the Principles Imbib'd. Exemplify'd in the Pretences of the *Israelites* against *Moses*.

If Mr. Hoadly cannot find out a *Plainer Case*, he has Lost his Cause.

SATURDAY, May 1. 1703.

*Country-man.* **T**HER is one thing, Master, you must Answer to Mr. Hoadly and his Allies. They say, That the People ought not to Resist the Government upon *Scurrilous* or *Doubtful Cases* of *Misadministration*; but only where it is *Plain* and *Obvious* to Every Body, and cannot be deny'd; and where the Invasion upon our Rights and Liberties is of that Terrible Consequence as Threaten our total Destruction. And there, they say, the Law of Self-Preservation ought to Arm every Man against such Government.

(2.) *Rehearsal.* All this shall not put me in my Question, *Who shall be Judge?* For we know full well, we have often Seen it, That Pretences have been set up against the *Mildest* and *Best Governments*, and Carry'd on with all the Assurance and seeming Demonstration in the World, and the simple People have been Caught by this, to their own Destruction. And Listen to Every Lye and Story that is told them, Especially the *English*, who believe Every thing they Hear, and Nothing that they See. They can Swallow a French *Glencoe*! They were made Believe that King *Char. I.* had made a League with the Emperor of *Morocco*, and the Grand *Seignior* to bring over these *Mahometans* into England to Fight against the *Hebrews* of the *Isle of Man*, who had all taken *Jewish* names. And some were Perswaded he had a Plot, that it not been Prevented, (*Happily Surely!*) it would have Undermin'd the *Thames*, Blown it up with Gunpowder, and so to have Drowned London.

*Country-m.* Cou'd any body be so Silly to Believe such *Ridiculous Stories?*

(3.) *Rehears.* It was Nothing, *Country-man*, when their Hand was in at Believing! A Cardinal at Rome once giving Instructions to Missionaries they were Sending to Several Nations, Order'd those that were for England to begin with the Point of *Trans-substantiation* to the People there. To which one of them Objecting that this was the Hardest Point of all, and therefore thought it was better to keep that to the Last, till they might be Prepar'd for it, by Receiving Easier Doctrines at first. No, No, Reply'd the Cardinal, you know not these Men, for it is Below an *English-man* to Believe any thing Under a Contradiction!

*Country-m.* I profess, Master, I have Observ'd among my Neighbours in the Country, not only that there is nothing too Hard for them to Believe against some sort of Folks and Causes; But that the More Improbable the thing is, they are the more willing to Believe it! And if it is Question'd, they will Affirm it with Greater Assurance!

(4.) *Rehears.* Ay, and come to Believe it too Themselves! As they say, That a man may tell a Lye so often, as to Think it at last to be Truth. Therefore is it not Reasonable, that when Stories go about in Prejudice to the Government (like that of the *Irish Massacre* here in England at the Beginning of the Revolution) we shou'd not be too Hasty to Believe it, even tho' Many Swear they Saw it with their Eyes? As many then said who were sent about, That they saw such Towns a Fire, and Threats a Cutting.



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and Limitable by them?

(5.) So that upon the whole, it Ap-  
pears that the Change which the Israelites  
desir'd, was not a Change of that Sort or  
Species of Government under which they  
then were, but only a Change of their King,  
they wou'd have a Mortal Man to be their  
King, instead of the Great God, who had  
Chosen them to be His Peculiar People out  
of all the Nations in the Earth, and there-  
fore Vouchsaf'd to be their King Himself.  
He Appointed their Judges and their Cap-  
tains, and gave them Orders When to Fight  
and How. He gave His Urin and Thum-  
min to His Priests, who shou'd Return the  
Answer of God to the People, when they  
had Occasion to Consult Him upon any  
Emergency. But they grew Weary of this  
Theocracy or Government of God, and wou'd  
have a Visible King, whom they cou'd See  
and Speak with, like all the Nations round  
about them, who shou'd go in and out before  
them, and Fight their Battles.

(6.) And the Folly as well as Sin of this  
was very great. And it was upon this

Occasion that Samuel laid before them The  
manner of the King that shou'd Reign over  
them. Upon which Mr. Hoadly runs such  
Divisions to Paint out Tyranny to the  
Height! But the Comparison that Samuel  
made, was only to show the Difference be-  
twixt the Manner of the Government of  
God, and of an Earthly King. To Deter the  
People from their mad Attempt. But they,  
after they had heard all this of the Man-  
ner of the King that shou'd Reign over  
them, did Expressly Chuse it, and Desire it,  
as it is said 1 Sam. viii. 19. Nevertheless  
the People refused to Obey the Voice of Sa-  
muels; and they said, Nay, but we will have a  
King over us. So that it seems they did  
not think this Manner of a King so Terri-  
ble a thing as Mr. Hoadly wou'd Represent  
it, for after Knowing it, and it being Told  
them, they Lik'd it and Chose it. And did  
not they know best what was for their own  
Good? Will not Mr. Hoadly let the People  
have the Right to Judge of their own Li-  
berty and Property? Samuel told them, That  
the King wou'd take their Sons and Appoint  
them for his Chariots and Horsemen, and  
make them Captains over Thousands, and o-  
ver Fifties, &c. And make their Daughters  
his Concubines and Cooks and Bakers. And  
they Lik'd this very well; here were Places  
to be had at Court. And David in his  
Lamentation over this same King said, ii Sam.  
i. 24. Ye Daughters of Israel, Weep over  
Saul, who Cloathed you in Scarlet, with other  
Delights, who put on Ornaments of Gold  
upon your Apparel. This was the Manner  
of Saul. And David describ'd his Tyranny  
far otherwise than Mr. Hoadly has done!

#### ADVERTISEMENT S

On Saturday next will be Publish'd  
A Defence of the Animadversion on Mr. Chubb's  
Charge of Heresie, against Mr. Daines's Episto-  
lary Discourse. Being a Reply to a late Tract, Intituled,  
some Testimonies of Justin Martyr set in a True and Clear  
Light. Wherein those Testimonies are Re-vindicated  
from the above said Writers Abuse and Inconclusive Com-  
ments, and the Doctrine of the H. Spirit, being the Sole  
Author of Immortality, or that Immortality is no Natural  
Created Ingredient of the Soul, is further improv'd from  
the Testimonies of Justin Martyr, grounded on the Holy  
Scriptures themselves, which are exhibited at large.  
By John Piers, A. M. Author of The Vindication of Mr.  
Daines's Epistolary Discourse.

London: Printed for B. Sawbridge, at the Three Golden  
Flowers in Little-Britain, and sold by J. Morphew,  
near Stationers-Hall. 1708. Price 1s. 6d.

A Preliminary Defence of the Epistolary Discourse  
concerning the Distinction between Soul and Spirit.  
Into two parts. I. Against the Charge of favouring  
Impiety. II. Against the Charge of favouring Heresy.  
In the former is inserted a Digression, proving that the  
Collection of the Code of the Four Gospels in Trajan's  
Time is no way derogatory to the sufficient Attestation  
of them: By Henry Dodwell, M. A.

THE Necessity of a Lawful Ministry. A Sermon  
Preach'd at Horncastle in Lincolnshire. At the Visi-  
tation of the Reverend the Archbishop of Lincoln.  
By Matthew Symonds, M. A. Rector of Moorby, and Chap-  
lain to his Grace James Duke of Montague. Publish'd  
at the Desire of the Clergy.

London Printed and Sold by the Booksellers of London and Westminster. 1708.



T H E

## R E H E A R S A L.

The Assertors of *Resistance* Plead for it only in *Plain Cases*, and of Great Con-  
sequence.

All Pretences said to be *Plain*, and of the last Consequence. Which is Easily  
believ'd by the *English*.

Nothing too Hard for an *English-man* to Believe.

As the *Irish-Massacre* in *England*. How Mr. Hoadly may be *Magnus Apollo*.

The Fault not in the People of *England*, but in the Principles Imbib'd. Exem-  
plify'd in the Pretences of the *Israelites* against *Moses*.

If Mr. Hoadly cannot find out a *Plainer Case*, he has Lost his Cause.

SATURDAY, May 1. 1708.

Country-man. **T**HER is one thing,  
Master, you must  
Answer to Mr. Hoad-  
ly and his Allies. They say, That the Peo-  
ple ought not to Resist the Government upon  
Surmizes or Doubtful Cases of *Misad-  
ministration*; but only where it is *Plain*  
and Obvious to Every Body, and cannot be  
doubted; and where the Invasion upon our  
Rights and Liberties is of that Terrible Con-  
sequence as Threaten our total Destruction.  
And there, they say, the Law of Self-Preser-  
vation ought to Arm every Man against such  
Government.

(1.) Rehearsal. All this shall not put me  
in any Question, *Who shall be Judge?* For we  
know full well, we have often Seen it, That  
Laws have been set up against the *Mil-  
lions* and Best Governments, and Carry'd on  
with all the Assurance and seeming Demonstra-  
tion in the World, and the simple People have  
been Caught by this, to their own Destruction.  
And Listen to Every Lye and Story that  
they told them, Especially the *English*, who  
believe Every thing they Hear, and Nothing  
that they See. They can Swallow a French  
Lie no Body ever Saw, but will not Be-  
lieve a *Glencoe*! They were made Believe  
that King Char. I. had made a League with  
the Emperor of *Morocco*, and the Grand Seg-  
regary to bring over these *Alabamians* into  
England to Fight against the *Hebrews* of the  
Islands, who had all taken Jewish names.  
And some were Perswaded he had a Plot,  
which had not been Prevented, (*Happily Surely!*)  
that it would have undermin'd the *Thames*, Blown it  
up with Gunpowder, and so to have Drowned  
London.

Country-m. Cou'd any body be so Silly to  
Believe such Ridiculous Stories?

(3.) Rehearsal. It was Nothing, Country-man,  
when their Hand was in at Believing! A  
Cardinal at Rome once giving Instructions to  
Missionaries they were Sending to Several  
Nations, Order'd those that were for *England*  
to begin with the Point of *Trans-substanti-  
ation* to the People there. To which one of  
them Objecting that this was the Hardest  
Point of all, and therefore thought it was  
better to keep that to the Last, till they  
might be Prepar'd for it, by Receiving  
Easier Doctrins at first. No, No, Reply'd  
the Cardinal, you know not these Men, for  
it is Below an *English-man* to Believe any  
thing Under a Contradiction!

Country-m. I profess, Master, I have Ob-  
serv'd among my Neighbours in the Coun-  
try, not only that there is nothing too  
Hard for them to Believe against some sort  
of Folks and Causes; But that the More Im-  
probable the thing is, they are the more wil-  
ling to Believe it! And if it is Question'd,  
they will Affirm it with Greater Assurance!

(4.) Rehearsal. Ay, and come to Believe  
it too Themselves! As they say, That a man  
may tell a Lye so often, as to Think it at  
last to be Truth. Therefore is it not Rea-  
sonable, that when Stories go about in Pre-  
judice to the Government (like that of the  
*Irish Massacre* here in *England* at the Begin-  
ning of the Revolution) we shou'd not be  
too Hasty to Believe it, even tho' Many  
Swear they Saw it with their Eyes? As ma-  
ny then said who were sent about, That  
they saw such Towns a Fire, and Throats a  
Cutting.



And the *Fright* of the People did *Magnify* all this! Nay the *Impression* of it is not over with some to this Day! I have heard them say, O these *Bloody Irish* and *Papishes*! And who set them on! If it had not been *Happ'ly Prevented*, what would have *Become* of Us! Thus you see how *Easily* People are *Impos'd* upon. Set but their *Fears* a Work, and it supplies all *Proof*—They are then as *Sure* as if they *Saw* it with their *Eyes*! Is it it not therefore *Necessary* in all *Complaints* and *Accusations* against the *Government*, That this shou'd be *Settl'd*, *Who shall be Judge*? That the Matter may be *Examin'd Calmly* and *Sedately*, and not left to Every *Giddy Brain* to Run away with it as he *Pleases*! If the People are *Judges*, then Every *Man* is *Judge*. And this is that *Lawless Confusion* which Mr. *Hoadly* owns to be *Worse* than any *Tyranny* in any *Government*. And then what *Medium*? Who then shall be *Judge* betwixt the *Government* and the *People*? This is the *Point* which if Mr. *Hoadly* can find out, he *Convinces* me, and *Erit mihi Magnus Apollo*! He shall be my *Oracle* for Ever after! But if he *Cannot* do this, he must *Knock under*, and *Confess* that All he has said is *meer Jingle* and *Delusion*, and *Tends* to overturn all *Government* whatsoever, and make any *Peace* or *Settlement* *Impracticable* to the *End* of the *World*!

(5.) *Country-m.* You have been very *Hard Master*, upon the *English* in your *Instances*. But are ther no *Fools* in the *World* but we? Are not other *People* as *Apt* to be *Impos'd* upon, to *Believe Lies*, and to be as *Positive* in them?

*Rehears.* Yes, *Country-man*, when they are once *Leven'd* with the *False Notions* of *Liberty*, and the *Power* of the *People*, as *England* has been, then they are the same, For the *Difference* is not in *Nations*, but in *Principles*.

I will give you an *Instance* in our *fore-Fathers* (for *Stubborness*) the *Jews*. When *Dathan* and *Abiram* had *Possess'd* the *People* against *Moses*, you will see the *Grounds* of their *Complaint*, *Nam. xvi. 13, 14.* Is it a *small thing* (say they to *Moses*) that thou hast brought us up out of a *Land* that *floweth with Milk and Honey*, to *Kill* us in the *Wilderness*, except thou make thy self altogether a *Prince* over us? Moreover, thou hast not brought us into a *Land* *flowing with Milk and Honey*, or given us *Inheritance* of *Fields* and *Vineyards*. Wilt thou put out the *Eyes* of these *Men*?

*Country-m.* This was spoke with *Assurance* indeed! Wilt thou put out the *Eyes* of these *Men*? Is not the *Case* *Plain*? Do we not *See* it with our *Eyes*? Where are these *Fields* and *Vineyards*? Are we not here in a *Barren Wilderness*, in want of every thing? And

have we not *Waited* many *Years* for *Performance* of your *Promise* to us who brought us up out of *Egypt*? And have we yet seen one *Tittle* of it, but *Continual Harassing* and *Marching*, and *Danger* *Starving* for want even of *Bread* and *Water*? And what is all this for? We now see *Plainly*. It is nothing but to *Aggravate* your self, and make your self altogether *Prince* over us. But we will *Bear* it longer—Come *Gentlemen*, one and all, will not go up to this *Moses* who sends us. We will *Assert* our *Rights* and *Liberties*! What! Do's he think that all *People* were made only to serve his *Lufts* *Ambition*? Were not *Governors* made the *Good* of the *People*, and not the *Prince* for them? And are not the *People* the *Judges* of their own *Good*? They *Feel* that they are *Oppress'd*, and they *See* the *Breach* of *Promises* made to them, and the *Arbitrary Government* of this *Moses*! Would you *Persuade* them out of their *Senses*? He kept them 40 years in going from *Egypt* to *Canaan*, which is a *Journey* but of a few *Days*. And he told them that *God* order'd for their *Stubborness*; but they thought all this was only a *Put-off* in *Moses* and an *Excuse* for his *Breach* of *Promise* to them, and to keep himself in *Possession* of *Government* over them. Nay, all those whom the *Promise* of *Possessing Canaan* was made, they all *Died* in the *Wilderness* except *Caleb* and *Joshua*) and never saw the *Performance* of it, which was made only to their *Children*.

(6.) *Rehears.* And can Mr. *Hoadly* find any other *Case*, where *People* had more *Reason* to *Complain* of *Breach* of *Promise* where they *Asserted* it with greater *Reasonableness*? if he cannot, he must find a new *Hypothesis* to serve his *Purpose*,

## ADVERTISEMENT

Lately Publish'd.

THE Scripture Account of the *Eternal Rewards* and *Punishments* of all that hear of the *Gospel*, and of an *Immortality* necessarily resulting from the *Use* of the *Souls* themselves that are concerned in *Rewards* or *Punishments*. Shewing particularly How much of this account was discovered by the *Philosophers*. II. How far the *Accounts* of *Philosophers* were corrected, and improved, by the *Hellenistical Jews* assisted by the *Revelations* of the *old Testament*. III. How far the *Discoveries* mentioned were improved by the *Revelations* of the *Gospel*. Wherein the *Testimonies* also of *S. Paul* and *Tertullian* are occasionally consider'd. By *Dodwell M. A.* Author of the *Epistolary Discourse* on the *Divine Service*, from the *Consummation* of the *Man's Redemption*. By *J. Scandret*, Priest of the *Church of England*: To which is prefix'd a *Letter* to the Author, from the Reverend Mr. *Charles* Chancellor of the *Cathedral of Connor*, in the *diocese of Ireland*.



# THE REHEARSAL.

The Instance given of *Moses* comes up to all the *Salvoes* for *Resistance*.

Ob. That *Moses* being Divinely Inspir'd, with Power of *Miracles*, &c. is not the Case as to Ordinary Governors.

Ans. This makes the *Argument* Stronger against *Resistance*.

They Deny'd that *Moses* wrought his *Miracles* by God.

The Imaginary Designs of Governors, the Chief Cause of *Jealousies* and *Fears*.

The People Commonly Love Oppressors of their own Making. The mildest Princes are worst Us'd by them. Mr. Hoadly must tell *Who shall be Judge?* or give up the Cause.

Some of the People always on the side of Oppressors.

Men may be Slaves and not Know it.

WEDNESDAY, May 5. 1708.

(1.) Country-man. **T**HE last Instance you gave, Master, of the Pretences of the *Israelites* against *Moses* came up full to all the *Salvoes* that are or can be Alledg'd in favour of *Resistance*. For the Case was said to be as Plain as Possible, so that he must put out all their Eyes if they did not See it. And it was of the last Consequence, as was pretended, to Kill us in the Wilderness. Not only the Encroaching upon Laws, and Endangering the Constitution, but their very Lives was the Case, to Kill Us all— There can be no Aggravation of any Case beyond this.

(2.) But yet an Answer has been given me to this. They say, That the Breach of Promise Alledg'd against *Moses*, of keeping them so long in the Wilderness, and not giving them Possession of Fields and Vineyards, &c. was Really and Truly the Act of God and not of *Moses*. And that *Moses* did Vouch it to be by many Miracles he Wrought before them. And therefore that this is not to be brought in Precedent as to Ordinary Kings or Governors, Who are not Acted by the Immediate Direction of God, but are Answerable themselves for their own Mal-Administration and Breach of Promise to their People.

(3.) Rehearsal. This, instead of a Salvo, Flings the Basket faster upon the Orators for *Resistance*. For if such Pretences could be made against a Governor of GOD's own Appointment, who was Immediately Directed

by GOD, and Impower'd to Work such Mighty Miracles in Attestation of it; How much more might Pretences be made against an Ordinary Governor, who Manag'd by his own Skill and Wisdom?

(4.) But then again, We find that the *Israelites* did Dispute this Point, and said, That *Moses* did these Works by some Skill of his own, and not by Direction from God. As *Moses* told them, Num. xvi. 28. Hereby ye shall know that the Lord hath sent me to do all these Works; for I have not done them of mine own Mind; if these men Die the Common Death of all men— then the Lord hath not sent me. But if the Lord make a new thing, and the Earth open her Mouth, and swallow them up— then ye shall Understand that these men have Provoked the Lord. And when they were Swallow'd up accordingly, And all the People fled at the Cry of them, for they said, Lest the Earth Swallow us up also, Yet all this did not remove their Jealousie, for it is said, ver. 41. But on the morrow all the Congregation of the Children of Israel Murmured against *Moses* and against *Aaron*, saying, Ye have killed the People of the Lord. And 14700 of them were Destroyed for this by a new Plague, before God could Silence their Murmurings. So that if the People were left to be Judge, *Moses* and *Miracles* would not Convince them. For Jealousy will have something still to Suspect, and still Surmises the Worst. Nor is it to be Cured even by Demonstration, for *Moses* Appeal'd to God and to Them, and said, ver. 15. I have not taken one Ass from them, neither have I hurt one of them. But



no matter for that—— They still said he was *Arbitrary*, and *Design'd* to make himself altogether a *Prince* over them!

(5.) *Country-m. Design'd*—— There is no End of that—— For we may *Imagin Designs* to be what we will! That's just according to our *Fears*, or what any body will put into our Heads!

*Rehears.* It is so, *Country-man*, and this is the Reason why the People are by no Means fit *Judges* of Government. For they Judge not by Reason, but by *Imagination*, by *Fears* and *Jealousies*, which any body may put into their Heads, and then they are *Blind*, and *Wilfull*, and *Obstinate*. And when they have *Worry'd*, and *Destroy'd* one another till they are *Weary*, they will *Fret* themselves, and *Curse* their King and their God, and *Look upward*, as the Prophet tells us *Isai. viii. 21*.

*Country-m.* But tho' *Moses* was not an Oppressor, yet you will not say but there have been Kings that were Oppressors, and have *Grievously Harra's'd* and *Tax'd* the People out of their *Skins*.

*Rehears.* And the People Generally Love these the Best—— And will call them *Deliverers* too, and *Saviours* of the Nation! Especially if they Themselves have any Hand in it. For then they must stand by their own Act and Deed. And they never Judge Themselves to be in the *Wrong*! And go through all *Histories*, and you will find, that it is Generally the Mild and Gentle *Princes*, such as *Moses* was, who bear most the *Strife* of the People, And by this Example of *Moses* it is Evident, that *Pretences* will never be Wanting against the Best Administration in the World. And therefore, That, if People have the Liberty of *Resistance* upon any Pretence whatsoever, they may Resist upon every Pretence. For there is no *Medium*. And who shall be Judge?

*Country-m.* You have brought us back again to your Old Question, *Who shall be Judge?* Mr. *Hoadly* must find some *Salvo* for this, or else he must *Retract*, *Repent*, and *Reform*. And this Instance you have given of *Moses* do's Absolutely Prevent that Answer, That a Case may be so Plain as that no body can Doubt, and where there need not be any Judge.

But was there ever a Case where All the People did Agree as to any Pretence of *Tyranny* or *Oppression*?

(7.) *Rehears.* No, *Country-man*, some of the People were for *Moses*, tho' much the Major Part were against him.—— To shew that the Major Part are Always in the Right!

But, *Country-man*, there are some who Always find their Account in every *Tyranny*

and *Oppression*. And the Instruments of will be sure to *Justify* it, and call it the *Mildest Government* in the World. But you must suppose that People are Capable to be *Influenc'd* sometimes on the Right as well as on the *Wrong*. So that there will be always a *Division* of Parties, in every Turn or Revolution; you see the very Patrons of Liberty, are *Divided* among themselves. And the Slaves of France thought themselves *Free*, and Praise their Government as the *Happiest* in the World. I'll warrant you, they would not Change even with *Poland* at this Day! And what's the Matter tho' they have not a Penny they Call their own, while they Think it their own and spend it freely as if it were their own?

(8.) *Country-m.* Then a Man may be a Slave and not Know it! Well 'tis a Pleasant Slavery however! And these are *Merry Rogues*, they're always *Dancing* or *Singing*. But if they had a Taste of our Liberty they would grow as Dull as we are! Nothing Makes a Man so Dull as Liberty!

*Rehears.* Then every *Cobler* turns *Politician*, is Judge betwixt the King and the People, the Church and the State, Arraigns the Government, falls upon the Ministry, calls *Generals* and *Admirals* to Account, and Examines their Conduct, settles the Church, and Corrects Religion! And these are Serious things, would make any one Look Grave! But a Man had nothing to Do, but to Mind his own Business, he might be as Merry as he would, and would have fewer things to Trouble him. And if this were not Slavery would be a Happy Condition. And better for our selves and all the Neighbourhood. we could but Construe these four words, *Ne Sutor ultra Crepidam*.

## ADVERTISEMENT S

A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Body. In two parts. I. Against the Charge of favouring *Impiety*. II. Against the Charge of favouring *Heresy*. In the Former is inserted a Digression, proving that the Collection of the Code of the Four Gospels in *Tracts* Time is no way Derogatory to the sufficient Attestation of them. By Henry Dodwell, M. A.

Charity and Unity, in a Sermon preach'd at Hertford School-Feast by Henry Nelson, Rector of Hertford, and Vicar of Stansted Abbot in Hertfordshire.

A Farther Vindication of the Short View of Profaneness and Immorality of the English Stage in which the Objections of a late Book, entitled Defence of lays. Are consider'd, by Jeremy Collier, M. A. Printed for R. Sare at Grays-Inn-Gate in Holborn, and George Strahan at the Golden Ball in Cornhill.

THE Socinian Controversy Discuss'd: Wherein the Chief of the Socinian Tracts (Publish'd of late Years here) are Consider'd. Part IV. and V. By Charles Leslie, Chancellor of the Cathedral of Connor.



# THE REHEARSAL.

Mr. Hoadly and the Review Join together.  
 The Review persists in *Ridiculing the Scripture*.  
 His *Arguments* Answer'd whereby he wou'd Prove *Rehoboam* to be a Tyrant.  
 This Commonly the Fate of *Weak Princes*.  
 He wou'd prove *Solomon* to be a Tyrant too.  
 Mr. Hoadly shews how the People did *Abdicate GOD Himself*.  
 Of *God's* forbidding *Rehoboam* to fight against *Jeroboam*.  
 How the *Rebellion* of *Jeroboam* was from the Lord.

SATURDAY, May 8. 1708.

(1.) Country-man.

**I**F you were not Engag'd with Mr. Hoadly, I wou'd Desire you, Ma-  
 sir, to give some Answer to Mr. Review, who has fallen upon you about what you  
 have said of *Rehoboam*. And some People  
 may think ther is something in it, because  
 you have made no Reply to it.

*Rehearsal*. That falls in Pat with the Sub-  
 ject I am upon. And Mr. Hoadly and Mr.  
 Review are *Equal Authors* in this Case of  
*Offence*. Therefore let me hear what the  
 Review says.

Country-m. It is in the *Review* of the 3d  
 Month, Vol. 5. N. 3. where he says,  
 "Certainly Mr *Rehearsal* wanted to make  
 the world Laugh a little; first with his  
 Tale of *God's* refusing to let *Israel* go till  
 they had *Pharaoh's* consent; and now with  
*Honest Rehoboam* and his being no Tyrant  
 but a *Tender-hearted Prince*."

(2.) *Rehearsal*. I thought I had Cur'd the  
 Review from *Ridiculing the Holy Scriptures* in  
 a *Mirth*, and calling *God's* dealing with the  
*Israelites* a *Tale*, as if I had Quoted it out of a  
*Farce*. The same Observation I made of  
 his not suffering the Children of *Israel* to  
 go out of *Egypt* till they had *Pharaoh's* Con-  
 sent, the Review will find in *Bishop Overal's*  
*Convocation-Book*. And do's he think that the  
 whole *Convocation* of the Church of England  
 Weigh and Determine of so Serious a  
 Matter, only to Make the World Laugh?  
 He made a *Jest* and a *Merry Tale* of this  
 Affair. For which I gave him due Cor-  
 rection, and Answer'd all the Objections he put  
 to *Pharaoh* and the *Israelites*! to which he  
 did not Reply'd one word, but comes up again  
 with his *Merry Tale*, thinking this piece of

*Profaness* too good a *Jest* to be Lost! And to  
 shew that he had no Reverence or Regard  
 to the Holy Scriptures of God!

If he had thought of this, it would have  
 stopt his *Railery* upon me for giving to *Re-  
 hoboam* the Epithet of *Tender-hearted*, which  
 I only Repeated from a Text of Scripture  
 there Quoted:

(3.) Country-m. But he Asks, Whether *Re-  
 hoboam's* Chastizing his Subjects with Scorpions,  
 did not Denote him a very *Tender-hearted Prince*?

*Rehearsal*. Where did he do it? Let Mr.  
 Review shew that. Or else confess that he  
 has Mis-Represented the Case.

Country-m. But he Threatn'd it, upon which  
 the Review asks, Whether a *Haughty Answer*  
 to an *Humble and Just Petition* of Subjects—do's  
 not denote a Tyrant?

*Rehearsal*. The Petition was Neither *Humble*  
 nor *Just*, as we shall see presently, And tho'  
 it Deserv'd the Answer it got, yet it was not  
*Wise* or *Politick* at that time, the *Conspirators*  
 being too Powerful for him, and not to be  
 Frighted with Bigg words, as those *Young-  
 Men* who Advis'd him Foolsly thought.

Country-m. Ther is a Time indeed when  
 the Insolent Demands of *Rebels* are not to be  
 Answer'd as they Deserve. It is like Provoke-  
 ing *High-way-Men* and Threatning to Hang  
 them, when they have you in their Hands.

*Rehearsal*. This shews the Folly, but not the  
 Tyranny of *Rehoboam*. Nor are ther any Ty-  
 rannical Acts of his Mention'd in his Reign.  
 It was very Wicked indeed towards God.  
 Wherefore God forsook him, and brought  
 many Evils upon him, and Permitted this  
 Conspiracy against him to Prevail. But as to  
 his Subjects, the greatest Blot that Appears  
 in



no matter for that— Their *King* said he was *Arbitrary*, and *Design'd* to make himself altogether a *Prince* over them!

(5.) *Country-m. Design'd*— There is no End of that— For we may *Imagin Designs* to be what we will! That's just according to our *Fears*, or what any body will put into our Heads!

*Rehears.* It is so, *Country-man*, and this is the Reason why the *People* are by no Means fit *Judges* of *Government*. For they *Judge* not by *Reason*, but by *Imagination*, by *Fears* and *Jealousies*, which any body may put into their Heads, and then they are *Blind*, and *Willfull*, and *Obstinate*. And when they have *Worry'd*, and *Desire'd* one another till they are *Weary*, they will *Fier* themselves, and *Curse* their *King* and their *God*, and *Look upward*, as the *Prophet* tells us *Isai. viii. 21*.

*Country-m.* But tho' *Moses* was not an *Oppressor*, yet you will not say but ther have been *Kings* that were *Oppressors*, and have *Grievously Harass'd* and *Tax'd* the *People* out of their *Skins*.

*Rehears.* And the *People* Generally Love these the Best— And will call them *Deliverers* too, and *Saviours* of the *Nation*! Especially if they *Themselves* have any Hand in it. For then they must stand by their own *Act* and *Deed*. And they never *Judge* *Themselves* to be in the *Wrong*! And go through all *Histories*, and you will find, that it is Generally the *Mild* and *Gentle Princes*, such as *Moses* was, who bear most the *Strife* of the *People*. And by this Example of *Moses* it is Evident, that *Pretences* will never be Wanting against the Best *Administration* in the *World*. And therefor, That, if *People* have the *Liberty* of *Resistance* upon any *Pretence* whatsoever, they may *Resist* upon every *Pretence*. For ther is no *Medium*. And who shall be *Judge*?

*Country-m.* You have brought us back again to your *Old Question*, *Who shall be Judge*? Mr. *Hoadly* must find some *Salvo* for this, or else he must *Retract*, *Repent*, and *Reform*. And this Instance you have given of *Moses* do's Absolutely Prevent that *Answer*, That a *Case* may be so *Plain* as that no body can *Doubt*, and where there need not be any *Judge*.

But was ther ever a *Case* where All the *People* did *Agree* as to any *Pretence* of *Tyranny* or *Oppression*?

(7.) *Rehears.* No, *Country-man*, some of the *People* were for *Moses*, tho' much the *Major Part* were against him.— To shew that the *Major Part* are Always in the *Right*!

But, *Country-man*, ther are some who Always find their *Account* in every *Tyranny*

and *Oppression*. And the *Instruments* of it will be sure to *Justify* it, and call it the *Mildest Government* in the *World*. Besides you must suppose that *People* are Capable to be *Influenc'd* sometimes on the *Right* side, as well as on the *Wrong*. So that ther will be always a *Division* of *Parties*, in every *Turn* or *Revolution*; you see the very *Patrons* of *Liberty*, are *Divided* among themselves. And the *Slaves* of *France* think themselves *Free*, and Praise their *Government* as the *Happiest* in the *World*. I'll Warrant you, they wou'd not *Change* even w<sup>th</sup> *Poland* at this *Day*! And what's the *Matter* tho' they have not a *Penny* they *Call* their own, while they *Think* it their own, and spend it freely as if it were their own?

(8.) *Country-m.* Then a *Man* may be a *Slave* and not *Know* it! Well 'tis a *Plasant Slavery* however! And these are *Mr. Rogues*, they'r always *Dancing* or *Singing*. But if they had a *Taste* of our *Liberty*, they wou'd grow as *Dull* as we are! Nothing Makes a *Man* so *Dull* as *Liberty*!

*Rehears.* Then every *Cobler* turns *Politician*, is *Judge* betwixt the *King* and the *People*, the *Church* and the *State*, *Arraigns* the *Government*, falls upon the *Ministry*, calls *Generals* and *Admirals* to *Account*, and *Examines* their *Conduct*, settles the *Church*, and *Corrects* *Religion*! And these are *Serious* things, wou'd make any one *Look Grave*! But a *Man* had nothing to *Do*, but to *Mend* his own *Business*, he might be as *Merry* as he wou'd, and wou'd have fewer things to *Trouble* him. And if this were not *Slavery*, wou'd be a *Happy Condition*. And better for our selves and all the *Neighbourhood*. we cou'd but *Construe* these four words, *Ne Sutor ultra Crepidam*.

## ADVERTISEMENT S

**A** Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit. In two parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. In the Former is inserted a Digression, proving that the Collection of the Code of the Four Gospels in *Trinitarian* Time is no way Derogatory to the sufficient Attestation of them. By Henry Dodwell, M. A.

**C**harity and Unity, in a Sermon preach'd at Hertford School-Feast by Henry Nelson, Rector of Huntiden, and Vicar of Stansted Abbot in Hertfordshire.

**A** farther Vindication of the Short View of the Profaneness and Immorality of the English Stage in which the Objections of a late Book, entitled Defence of lays. Are consider'd, by Jeremy Collier, M. A. Printed for R. Sare at Grays-Inn Gate in Holborn, and George Sturaban at the Golden Ball in Cornhill.

**T**HE Socinian Controversy Discuss'd: Wherein the Chief of the Socinian Tracts (Publish'd of late Years here) are Consider'd. Part IV. and V. By Charles Leslie, Chancellor of the Cathedral of Connor.



## THE

## REHEARSAL.

1. Mr. Hoadly and the Review Join together.
2. The Review persists in Ridiculing the Scripture.
3. His Arguments Answer'd whereby he wou'd Prove Rehoboam to be a Tyrant.
4. This Commonly the Fate of Weak Princes.
5. He wou'd prove Solomon to be a Tyrant too.
6. Mr. Hoadly shews how the People did Abdicate GOD Himself.
7. Of God's forbidding Rehoboam to fight against Jeroboam.
8. How the Rebellion of Jeroboam was from the Lord.

SATURDAY, May 8. 1708.

(1.) Country-man.

**I**F you were not Engag'd with Mr. Hoadly, I wou'd Desire you, Ma-

to give some Answer to Mr. Review, who has fallen upon you about what you have said of Rehoboam. And some People may think ther is something in it, because you have made no Reply to it.

Rehearsal. That falls in Pat with the Subject I am upon. And Mr. Hoadly and Mr. Review are Equal Authors in this Case of Offence. Therefore let me hear what the Review says.

Country-m. It is in the Review of the 3d Month, Vol. 5. N. 3. where he says,

"Certainly Mr Rehearsal wanted to make the world Laugh a little; first with his Tale of God's refusing to let Israel go till they had Pharaoh's consent; and now with Honest Rehoboam and his being no Tyrant but a Tender-hearted Prince.

(2.) Rehears. I thought I had Cur'd the Review from Ridiculing the Holy Scriptures in Mirth, and calling God's dealing with the Israelites a Tale, as if I had Quoted it out of a Romance. The same Observation I made of

his not suffering the Children of Israel to come out of Egypt till they had Pharaoh's Consent, the Review will find in Bishop Overal's Convocation-Book. And do's he think that the

sole Convocation of the Church of England Weigh and Determine of so Serious a Matter, only to Make the World Laugh?

He made a Jest and a Merry Tale of this more. For which I gave him due Correction, and Answer'd all the Objections he put

to Pharaoh and the Israelites! to which he not Reply'd one word, but comes up again with his Merry Tale, thinking this piece of

Profaness too good a Jest to be Lost! And to shew that he had no Reverence or Regard to the Holy Scriptures of God!

If he had thought of this, it would have stopt his Railery upon me for giving to Rehoboam the Epithet of Tender-hearted, which I only Repeated from a Text of Scripture there Quoted:

(3.) Country-m. But he Asks, Whether Rehoboam's Chastizing his Subjects with Scorpions, did not Denote him a very Tender-hearted Prince?

Rehears. Where did he do it? Let Mr. Review shew that. Or else confess that he has Mis-Represented the Case.

Country-m. But he Threatn'd it, upon which the Review asks, Whether a Haughty Answer to an Humble and Just Petition of Subjects—do's not denote a Tyrant?

Rehears. The Petition was Neither Humble nor Just, as we shall see presently, And tho' it Deserv'd the Answer it got, yet it was not Wise or Politick at that time, the Conspirators being too Powerful for him, and not to be Frighted with Bigg words, as those Young-Men who Advis'd him Foolsly thought.

Country-m. Ther is a Time indeed when the Insolent Demands of Rebels are not to be Answer'd as they Deserve. It is like Provoking High-way-Men and Threatning to Hang them, when they have you in their Hands.

Rehears. This shews the Folly, but not the Tyranny of Rehoboam. Nor are ther any Tyrannical Acts of his Mention'd in his Reign. It was very Wicked indeed towards God. Wherefore God forsook him, and brought many Evils upon him, and Permitted this Conspiracy against him to Prevail. But as to his Subjects, the greatest Blot that Appears in



in him was Governing with too loose a Rein, and letting them Run into Idolatry and all the Abominations of the Nations round about them, and suffering the Sidonians to be in the Land. All the Effects rather of a Weak than a Tyrannical Prince.

(4.) And as I have Observ'd to you Before, Country-man, the Reigns of Weak Princes are Generally most Wicked and Licentious, and most Rebellions and Blood in them, whence the Mildest Princes have got the Name of Tyrants. Because they who Rebel must not lay the Blame upon Themselves.

Country-m. But; Master, you said, That the Demands of the People to Rehoboam were neither Humble nor Just. How do you make that out? The Review says, They Complain'd of Oppression, Explain'd in two Articles, exorbitant Exaction's and Illegal Punishments.

(5.) Rehears. These were the Complaints they made against the former Reign of Solomon, whom the Review therefore makes a Tyrant too, and says, Now if these do not make a Tyrant, we must indeed be at a Loss to find a Tyrant in King Solomon.

Country-m. I never heard Solomon call'd a Tyrant before. He was the Wisest Man in the World: He promoted Trade mightily, and made his People Wondrous Rich, beyond any Nation on the Earth! He sav'd them from their Enemy, and kept them in perfect Peace and Quietness. Was this Tyranny?

Rehears. Yes, Country-man, with some sort of People, as you see now with Mr. Review! who takes Part with the Mutinous Tribes against such a King as this! But neither he nor they have made good one Tittle of their Charge against him. What were these Exorbitant Exactions, and on whom were these Illegal Punishments Executed? What do we find of this in all the History of his Reign? But it shews that Pretences will never be Wanting against the best King or Government in the World, when People are Dispos'd for Revolution.

Country-m. This is a Flagrant Instance of it indeed! And if neither a Moses, nor a David, nor a Solomon will Please them, what will Please them?

(6.) Rehears. Not GOD As Mr. Hoadly has well Instructed us, and shew'd how the People did Abdicate even God from being their King. And yet still Contends, that the People are the best Judges of Government!

Country-m. But the Review says, That God Himself own'd the People's taking up Arms against Rehoboam and forbid his Marching against them.

(7.) Rehears. To forbid his Marching is one thing, but to own or Approve of their taking Arms is another thing. If God had forbid Rehoboam to March because of the Justice of Jeroboam's Cause, why wou'd God have so Wonderfully Blest the Arms of Abijah the Son of Rehoboam in the same Cause against the same Jeroboam? Whom the Lord Struck and he Died. The Wickedness and Folly of Rehoboam may be one Reason why God wou'd not Suffer him to do it.

(8.) Country-m. But it is said, This thing is from the Lord.

Rehears. So it is said 2. Kin. xxiv. 2. That through the Anger of the Lord it came to pass—that Zedekiah Rebelled against the King of Babylon. Did God therefore Approve of this Rebellion of Zedekiah? for which he is so Severely Censur'd Ezek. xvii. as have shew'd before. But God us'd this the means to Accomplish His Vengeance against that Wicked Nation. So it is said 2 Sam. xxiv. 1. And again the Anger of the Lord was kindled against Israel, and he mov'd David against them, to say, Go Number Israel and Judah. Yet this was a great Sin, David. To whom He said, Chap. xii. 12. I will Raise up Evil against thee out of thine own House and I will take thy Wife before thine Eyes, and give them unto thy Neighbour, and he shall lie with thy Wives: I will do this thing. Did God therefore Approve of Absalom lying with his Father's Wives, or Rebelling against his Father, because it is said that God did it? Thus was that the Rebellion of Jeroboam was from the Lord.

## ADVERTISEMENT.

Lately Publish'd.

THE Scripture Account of the Eternal Rewards and Punishments of all that hear of the Gospel, without an Immortality necessarily resulting from the nature of the Souls themselves that are concerned in the Rewards or Punishments. Shewing particularly How much of this account was discovered by the Philosophers. II. How far the Accounts of the Philosophers were corrected, and improved, by Hellenistical Jews assisted by the Revelations of the old Testament. III. How far the Discoveries mentioned were improved by the Revelations of the Gospel. Wherein the Testimonies also of S. Irenaeus and Tertullian are occasionally consider'd. By H. Dodwell M. A. Author of the Epistolary Discourse on the Necessity of a Lawful Ministry: A Sermon Preach'd at Horncastle in Lincolnshire. At the Invitation of the Reverend the Archdeacon of Lincoln. By Matthias Symson M. A. Rector of Moorby, and Chaplain to his Grace James Duke of Montrose. Published at the Desire of the Clergy.

SACRIFICE the Divine Service, from the Cove-  
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# THE REHEARSAL.

1. How *Wicked* things may be said to Come from God, or to be God's doing.
2. How this has been *Apply'd* among Us.
3. The *Sermons* of the *Hoadlys* more *Scandalous* than the *Observers* and *Reviews*.
4. Mr. *Bew*: *Hoadly* Runs in to the *Mobb-Notion* of *Co-Ordinate Powers* in our *Constitution*.
5. Who shall be *Judge* in this Case.
6. His *Mistake* of our *Constitution*.
7. A friendly *Advice* to Mr. *Hoadly*.
8. This proceeds from no *Ill Will* to him.
9. That God did *Appoint* a *Particular Form* of *Government*.

WEDNESDAY, May 12. 1708.

(1.) *Country-man*. **T**HE last thing you said, *Master* has instructed me very much, and sav'd me from some Wild Notions that Millead many People, as if every thing that God Permitted were His Order and had His Allowance and Approbation. And they Run into this by not Understanding such Expressions of Scripture as *This is from the Lord, or The Lord did this*, which often Means no more than that God did Suffer Men to do very Wicked things, and by that Means brings His Judgments upon them, as is very Plain in the Instances you have given, particularly that of *Abalom*, where his Un-Natural Rebellion against his Father is said to be Rais'd by God, and God is said to Give him his Father's Wives to Lye with, and that God did this thing. God indeed did Permit it, and by this Means brought a Just Judgment upon *David* for his Sin in the Murder of *Uriah*. But it would be Abhorrent to think, That God did Approve of these Monstrous Sins of *Abalom*! On the contrary we find that God did severely Punish him for them, particularly for his Rebellion, in which he Died after a very strange Manner.

(2.) And as the *Review* and other Sons of Rebellion wou'd Justify the Revolution of *Jeroboam* from its being said to be from the Lord, so do they in Other Cases, O, say they, *This is from the Lord, it is God's own Doing*, it is Plain from His Blessing it

with Success, and without Blood too, like that of *Jeroboam*! But it Cost Blood enough afterwards—And the more Considerate wou'd say with *Jeram* ii. Kin. vi. 33. Behold, this Evil is of the Lord. And some when Tir'd out, make his Inference too, What shou'd I wait for the Lord any longer? And we may all say, in a Sound Sense, Is ther any Evil in the City, and the Lord hath not done it? And we have Deserv'd more than the Lord hath yet done to Us, for our many Sins, particularly for the Barbarous Murder of our late Martyr'd Sovereign, and the Present Ridiculing it in *Calves-Head-Fests*, and more Notoriously by the *Review* in his Dry and Wet Martyrdom, and other Screech-Owles who Maintain the same *Rebellious Principles*, and Propagat them through the Nation, to bring down more Wrath from Heaven.

(3.) *Rehearsal*. But all these do not so much Mischief, nor Look so Terribly upon Us, as when this *Doctrin* comes from the Pulpit, when those that Teach the People Lead them Astray, and turn Righteousness into Hemlock! Who put Evil for Good, and Good for Evil; Light for Darkness, and Darkness for Light. The two *Hoadlys* have done more to Poyson the Nation, than both the *Observer* and *Review*, and their *Sermons* are much more Scandalous! Therefore they ought to be Rebuked more Sharply.

(4.) See how *Ben. Hoadly* in his *Affize-Sermon*



Sermon Runs in to all the *Mobb* and *Rebellions*. *Principles of Forty-One*, he wou'd have the two *Houses of Parliament* to be *Co-Ordinate* with the *Crown*. He inveighs against such a *Monarchy* as *Governs without the Restraint of any Co-Ordinate Legislative Powers*, as he Expresses it. p. 1. This is the *Old Notion of the King being One of the three Estates*, which I have *Sufficiently Expos'd* already. And if Mr. Hoadly is not *Convinc'd*, he must *Alter his Common-Prayer-Book*, (which perhaps wou'd not *Trouble* him much) and next *fifth of November* he must not thank *God for Preserving the King, and the three Estates of this Realm assembled in Parliament*. Let him say the *King and the Other two Estates*—For he wou'd not *Banter God Almighty!*

(5.) But upon this *Notion of Co-Ordinate Powers*, I must *Ask him my old Question, Who shall be Judge? Who shall Umpire the Matter, if they differ among themselves?* And he will not say that this is an *Impossible Supposition*, for we have both *Seen it and Felt it*, more than *Once*. There was a *War betwixt King and Parliament in Forty One times*. Who was *Judge between them?* We have seen the *Houses of Lords and Commons Differ about their Privileges*. Who is *Judge in this Case?* And if there is no *Dernier Resort*, there is no *Government*. But we must go by the *Ears*—Three *Co-Ordinate Powers* are three *Kings in the same Kingdom*. And it is not *Likely they shou'd long Agree*. Now let Mr. Hoadly see what a *Confusion* he has made of our *Constitution*.

(6.) But let him think again, how he has *Mistaken our Constitution*. For our *Constitution, is one Sovereign, free from all Coercion, by Either or Both Houses of Parliament, or by the People either Collectively or Representatively, or by any other Person or Persons whatsoever*. And the *Sole Power of the Sword is in this Sovereign Alone, and neither or Both Houses of Parliament may Wage War against him, either Offensive or Defensive*. Neither have they any *Legislative Power without Him, or any Authority whatsoever but from Him*, They are his *Dutiful and Obedient Subjects, as they stile themselves*. Then sure not *Co-Ordinate with Him*.

(7.) Mr. Hoadly, if you know not these things I will shew them to you. I have done it already. Do not think it *Beneath your Character to Read these Penny-Papers*. As *Good Men* have done it. And perhaps they may tell you something you know not yet! And do not *Run away with these Mobb-Notions of Government, which you Learn in Worse Company*. But above all things

do not *Carry them into the Pulpit with you and bring not the Blood of these Poor Souls that Hear you upon your own Head*. Do not do it. Consider of it a little *Better* before you *Venture upon it again*. And if you find that you have *Grossly Mistaken the Matter* (And a Man of your *Sense* cannot *Miss it, if you Consider it Impartially*) then you must think your self *Oblig'd to make Reparation in as Publick a Manner as you have given the Offence*. And *Print another Sermon to set things Right, that you may Die in Peace*.

(8.) And take not my *Freedom with you* amiss. You see I was *Constrain'd to it*. And I had *Sinn'd too, in my own Opinion*. If I had not *Endeavour'd to Rescue* those who I saw were *Infected by your Sermons*. And if I *Gain you too, it is a Labour of Love*. And you will not have *Reason to be Angry with me*. I am perfectly a *Stranger to you* and know you no otherwise than by your *Printed Works*, with some of which I was very well *Pleas'd*, and the more *Sorry* to see you fall into such *Dangerous Errors*; And what I now say to you cannot be out of any *Personal Prejudice to you, whom I shou'd not know if I met you in the Street, or ever heard any thing to your Disadvantage except what you have done upon this Subject*, Therefore I ask leave to talk with you a little more.

(9.) You say, p. 7. *Had it pleas'd Almighty God to have Pointed out any particular Form as of Necessity to be Submitted to by all Nations, I shou'd certainly think that this was the Best and Happiest that cou'd be Devis'd for carrying forward the Ends of Human Society*.

Now, Sir, I desire you to Consider that there was no other *Form of Government in the World but Monarchy, for some Thousands of Years after the World began*. And therefore if *God Pointed out any Form it must be This*. And this was to be submitted to by all *Nations*, they were *Oblig'd to Submit to the Form of God's Appointment*. And if *God did Appoint any Government at all, He likewise Appointed the Form of it*. (for which see *Num. 134. of my first Volume*.) And that *God did Appoint Government, see what is said under the Head Government in the Index*. And I cannot Doubt but you will be *Satisfy'd*. I believe you have been *Misled*, and therefore I pray you to *Consider a little*. See likewise the word *People* in the *Index of the first Volume*, and I think you will find *Prov'd to a Demonstration, That the People never Did, or Ever Can Choose any sort of Government whatsoever*. And that if they did, it cou'd have no *Foundation, but Lyab to Eternal Struggle and Revolution*.



# REHEARSAL.

An Address to Mr Hoadly, shewing,

1. How I came to be *Convinc'd*, even against my *Interest*.
2. How we have taken our *Notions of Government* from the *Heathen*.
3. How they Supply'd the want of *Divine Authority* in *Government*.
4. When *Converted to Christianity* they became *Jure-Divino-Men*.
5. How *Unreasonable* that we shou'd follow them as *Heathens* and not as *Christians*.
6. That *Monarchy* was Instituted as a *Form* to all *Nations*.
7. The *Wisdom of God* Justify'd in this.
8. Even *Common-wealths* stand not on the foot of the *People*. Ther never was a *Popular Government* truly so.
9. The greatest *Security* of the *People* is under *Monarchy*.
10. The *Hearts of Kings* in the *Hand of God*.
11. No greater *Security* upon *Earth*. The *Remedy of Rebellion* worse than the *Disease of Tyranny*.
12. We call the first *Age of Monarchy*, the *Golden-Age*.
13. How Mr. Hoadly may be my *Greatest Benefactor*.

SATURDAY, May 15. 1708.

(1) **Y**OU say well Mr Hoadly, that if God had Appointed any Particular Form of Government, you wou'd Certainly Conclude it was the Best that cou'd be for *Human Society*. No doubt the Inference is Just and Rational. And it was this very Thought that Prompted me to make the most Diligent Enquiry that I cou'd into the Original of Government in the World, how Instituted, and by what Authority. And it was my Interest as well as yours, to have gone into the same Notions of Government as you have done. But the Fluency of Fact from Scripture as well as Reason, Determin'd me, against all this Byass, to that side of the Question which lies furthest from the World as to me.

(2) For the first Institution of Government appear'd as Plain in Holy Scripture as the Creation of Man. And the Mob's Notion of the Independent State of Nature (upon which all Popular Government is Founded) vanish'd as a Dream, and a pure Figment of Heathens who knew not the Beginning of the World or of Man. Some fancy'd the World to have been from Eternity; and Fabled of Men dropping down from the Clouds, or Springing up out of the Earth, from Dragons Teeth, without Fathers or Mothers, or whatever Extravagant Fancies came into their Heads! And these cou'd see no other Original of Government but the Consent of the People.

(3.) And then again, because Government, in the very Nature of the thing, do's Suppose an Authority more than Human, for the same Power that can Oblige, may likewise Dissolve that Obligation, so that Men might ever free themselves from Government, if it had no Higher Authority than that of Men: Therefore the Heathens, to Supply this, made their Kings to have been Begotten by some God or other, and so to be Above meer Human Race.

(4.) But as soon as these Heathens Embrac'd Christianity, and had the Light of the Holy Scriptures given to them, they Immediately forsook all these False and Foolish Notions of Government, whose Authority they then saw came from God alone, and on which only Account Obedience was due to it for Conscience sake; for Nothing under God can Bind the Conscience.

Thus these Heathens, by becoming Christians, became likewise Absolute Jure-Divino and Passive-Obedience-Men, and not only Preach'd it, but gave up their Lives for it.

(5.) And how Unworthy a Christian and Unreasonable did it appear to me, to take the Original of Government from these Wild Notions of the Heathen, that had no Foundation, either in Fact or Reason; to Magnify them thus while they were Heathens and in Gross Ignorance, and take all our



our *Precedents* from them; And then to *Ridicule* and *Expose* them, when they became *Christians*, as a *Company* of *Passive Obedience Fools*, as our *Modern Wits* call those *Ancient Greek and Roman Martyrs* for this as well as other *Doctrins* of *Christianity*! But recur with *Triumph* to their *Testimony* while they were *Heathen*, and *Quote* them as the *Noble Assertors* of *Liberty* and *Property*, and the *Generous Maintainers* of the *Rights* of *Mankind*, in their *Original* and *Free-Born State* of *Nature*!

This seem'd to me a *Running back* from *Christianity* to our *Ancient Paganism* again. Therefor I took *Pains* to search the *Originals*, and must *Believe* the *History* of the *Creation* of the *World*, of *Man* and of *Government*, as it is told us in *Genesis*; which besides its *Authority* with *Christians*, is the most *Ancient Book* the *World* can shew.

(6.) But I know, Mr. *Hoadly*, you will not *Deny* its *Authority*. And therefore speaking now to you, I will say no more upon that *Head*. But it now only *Remains*, whether I have *Rightly Deduc'd* the *Fact* of *Government* in my *first Volume*? which you will find under the *Proper Heads* in the *Index*. And particularly, whether *Monarchy* was not the *first Institution*? And whether there was any other *Sort* of *Government* in all the *Earth*, till the *Mutiny* of the *Grecian Commonwealths*? And consequently, whether *Monarchy* was not that *Form* of *Government* which *God* *Appointed* to all *Nations*? And whether *God* did *Allow* men that *Liberty* to *Alter* and *Change* this *Form* at their *Pleasure*? And upon the whole, whether *Monarchy*, being of *Divine Institution*, is not the *Best Form* for the *Good* of *Human Society*.

(7.) His *Authority* must *Determine* you and me too. But we may *Contemplate* his *Wisdom* *a Posteriori*. And see by the *Effects*, that He has *Consulted* better for us than we do for our selves. This has *Occasion'd* what I have said as to *Government* upon the *Point* of *Reason* and the *Publick Good*. I have here-upon *Discuss'd* the *Schemes* and *Pretences* of *Milton*, *Lock*, *Sidney*, &c. who *Dispute* for the *Power* of the *People*. And I think I have fully *Shew'd* the *Contradiction* that is in them, and their utter *Inconsistency* with any *Peace* or *Settlement* in the *World*. And I have *Exemplify'd* this by the *History* of the *Grecian* and *Roman Governments*, while under the *Power* of the *People*; and brought it down to the like *Instances* in *Later* and in our own *Times*.

(8.) I have shew'd likewise, That even *Common-wealths* stand not on the foot of the *People*. For ther can be no *Dernier Resort* in that *Scheme*. And that the *People* is an *Uncertain* thing, every *Party* call themselves

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(11.) That this is the *Greatest Security* possibly to be had upon *Earth*. That when we seek to *Remedy* our selves by *Rebellion* it brings a *Thousand* times more *Ruin* upon us than ever any of *Mankind* suffer'd by the most *Cruel Tyrant*. And if we put our *Settlement* upon the foot of the *People*, we *Raise* a *Fund* that is *Inexhaustible* of *Misery* and *Confusion*, and that can have no *End* or *Remedy*.

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# THE REHEARSAL.

1. The last *Parlament* of Great Britain was Appointed by *Parlament*. This the first Chose by the *People*.
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(1.) *Country-man*. **Y**ou'r out of Fashion, *Master*, the Town and Country swarm with *Advices* to the *Electors* for *Parlament*. This is the Time. This is the first *Parlament* of Great Britain that is to be Chosen by the *People*. For the last was Chose by *Parlament*. And the Consequences that Depend upon it seem to be very great. And are you *Silent*? The *Observations* and *Reviews* have been upon it.— Have you nothing to say.

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(3.) I know but Two things to be considered in this Matter, that is, the *Church* and the *State*. For the first, every Man purely of the *Church* of England will Choose such Men as he thinks best Affected to her and to her *Constitution*. And for the same Reason the *Dissenters* must Choose such Men as are most their way, and against the *Church*. To say that the *Dissenters* wish the *Establishment* of the *Church*, is what is not in their Pow-

er to do, or of any man to believe who has Common *Sense*. For I could not Believe such a *Perswasion* to be *True*, if I did not Wish it to *Prevail*. And that Every thing in Opposition to it shou'd be Remov'd and taken out of the Way.

*Country-m*. This is so very Plain, so Necessary, and so Inseperable from Every Man, that it cannot be Deny'd. Are ther any that think not thus?

(4.) *Rehearsal*. Ther are none but Must Think thus. But many ther are who *Dissemble*, and Endeavour to Deceive others. How many *Books*, *Pamphlets* and *Papers* have we seen, and see New every Day, to Perswade the *Church* of England that the *Whiggs* and *Dissenters* are her best *Friends*! And that those of her own *Communion* who With her *Low*, and thence take the Name of *Low-Church-Men*, are her Truest *Sons*, and that she ought to Trust her self Chiefly in their Hands!

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our *Precedents* from them; And then to *Ridicule* and *Expose* them, when they became *Christians*, as a *Company* of *Passive Obedience* *Fools*, as our *Modern Wits* call those *Ancient Greek* and *Roman Martyrs* for this as well as other *Doctrins* of *Christianity*! But recur with *Triumph* to their *Testimony* while they were *Heathen*, and *Quote* them as the *Noble Assertors* of *Liberty* and *Property*, and the *Generous Maintainers* of the *Rights* of *Mankind*, in their *Original* and *Free-Born State* of *Nature*!

This seem'd to me a *Running back* from *Christianity* to our *Ancient Paganism* again. Therefor I took Pains to search the *Originals*, and must Believe the *History* of the *Creation* of the *World*, of *Man* and of *Government*, as it is told us in *Genesis*; which besides its *Authority* with *Christians*, is the most *Ancient Book* the *World* can shew.

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such a *Rival* who not only *Threatens* my *Destruction*, but who has before *Ruin'd* and *Destroy'd* me, and still *Maintains* the same *Principles* by which he is *Oblig'd* to *Destroy* me over again when ever it is in his *Power*! And uses *Arguments* with me to *Help* him into that *Power* again, to *Try* whether he will use it again as he did *Before*! And which he has *Sworn* to do in a *Solemn League and Covenant*! And which, tho' he will not yet *Renounce*, yet we must believe that he will not *Act* pursuant to it!

These are *Monstrous* things, *Master*, and I am *Amas'd* what any *Man* can find to say upon such a *Subject*.

(6.) *Rehears*. All is Included in the Word *Moderation*, which has been so *Bandy'd* about that I will say no more of it here. Only refer you to a *Sermon* lately Printed entitled *Charity and Unity* in a *Sermon* Preach'd at *Hertford School-Feast* by *Henry Nelson*, Rector of *Hunsden &c.* in *Hertfordshire*.

*Country-m.* What they mean by it is *Carelessness* and *Stupidity*, Not to see any *Danger*, even when it is at the *Door*, Nor to put a hand to the *Pump*, tho' we see the *Ship* a *Sinking*.

(7.) *Rehears*. But then they seek to *Gain* you by *Occasional Conformity*; you see, say they, we can *Join* with you upon *Occasion*, therefore have no *Ill Will* to you, nor think your *Communion* *Unlawful*.

*Country-m.* If they do it for *Places*, then it shews how far they they can strain their *Conscience* to *Gain Power* to *Destroy* Us. And this shews the *Greatest Inveteracy* in the *World*, that they will even hazard *Damnation* for it.

But if they can *Join* in our *Communion* with a *Sincere Mind* and *Good Conscience*, upon *Occasion*, why do they not keep *Constant* to it? Why will they keep up a *Separation* for what they may *Conscientiously* *Comply* with? For, by their own *Confession*, a *Separation* from the *Church* becomes a formal *Schism* if it be for any thing which we do not think to be *Sinful*. And if we think it *Sinful* we ought not to *Comply* with it so much as *Once*. So that they are *Condemn'd* every way, and no way to be *Trusted*.

(8.) *Rehears*. But they will *Grant* me this, That he who go's *Constantly* to *Meetings*, and but *Occasionally* to *Church*, has a *Greater Kindness* for the *Meetings*, and thinks them more *Pure* than the *Church*. And therefore is bound in *Conscience* to *Promote* the *Interest* of the *Dissenters* before that of the *Church*. And will the *Church* choose such for her *Representatives* in *Parliament*? You may take it for *Granted* that whoever *Votes* for any such, has no *Great Good*

*Will* to the *Church*, or at best is very *Indifferent* in her *Concerns*.

(9.) *Country-m.* An *Indifferent Friend* is worse than a *Fair Enemy*. I may *Fear* the *One*, but I *Hate* the *Other*. I *Despise* him as *Sniffeling* and *Insignificant*. And his professions of *Zeal* to my *Service* makes me look upon him with ten times more *Contempt* and *Indignation*, knowing he wou'd not stir a *Foot* to save my *Life*. This makes him a *Knave* too. It has all the *Ingredients* of a *Fool* and a *Villian*. And this is a *Man of Moderation* in the *Modern Language*!

(10.) *Rehears*. Not so great a *Fool* as you think—For we see these *Moderate* Men take *Immoderate* Pains on the *Moderate* Side. Mark them—They *Preach Moderation* only to the *Church*, but not a *Word* of it to the *Dissenters*!

## ADVERTISEMENT S.

Lately Publish'd.

THE Scripture Account of the Eternal Rewards or Punishments of all that hear of the Gospel, without an Immortality necessarily resulting from the nature of the Souls themselves that are concerned in those Rewards or Punishments. Shewing particularly, I. How much of this account was discovered by the best Philosophers. II. How far the Accounts of the Philosophers were corrected, and improved, by the Hellenistical Jews assisted by the Revelations of the old Testament. III. How far the Discoveries formerly mentioned were improved by the Revelations of the Gospel. Wherein the Testimonies also of *S. Irenaeus* and *Tertullian* are occasionally consider'd. By *Henry Dodwell* M. A. Author of the Epistolary Discourse.

THE Necessity of a Lawful Ministry: A Sermon Preach'd at *Horncastle* in *Lincolnshire*. At the Visitation of the Reverend the Archdeacon of *Lincoln*. By *Marthias Symson* M. A. Rector of *Moorby*, and Chaplain to his Grace *James Duke of Montrose*. Published at the Desire of the Clergy.

Sacrifice the Divine Service, from the Covenant of Grace, to the Consummation of the Mystery of Man's Redemption. By *J. Scandret*, Priest of the Church of *England*: To which is prefix'd a Letter to the Author, from the Reverend Mr. *Charles Leslie* Chancellor of the Cathedral of *Connor*, in the Kingdom of *Ireland*.

A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit. In two parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. In the Former is inserted a Digression, proving that the Collection of the Code of the Four Gospels in *Trajan's* Time is no way Derogatory to the sufficient Attestation of them. By *Henry Dodwell*, M. A.

A Farther Vindication of the Short View of the Profaneness and Immorality of the English State, in which the Objections of a late Book, entitled Defence of Laws. Are consider'd, by *Jeremy Collier* M. A. Printed for *R. Sare* at *Grays-Inn-Gate* in *Holborn*, and *George Strahan* at the *Golden Rule* in *Cornhill*.

THE Socinian Controversy Discuss'd: Wherein the Chief of the Socinian Tracts (Publish'd of late Years here) are Consider'd. Part IV. and V. By *Charles Leslie*, Chancellor of the Cathedral of *Connor*.

Charity and Unity, in a Sermon preach'd at *Hertford School-Feast* by *Henry Nelson*, Rector of *Hunsden*, and Vicar of *Stansted Abbot* in *Hertfordshire*. Printed and Sold by *J. Morphew* near *Stationers-Hall*.



# THE REHEARSAL.

1. The Description of a *Whigg* as to the *Church*.
2. As to the *State*.
3. Many *Generous* and *Sincere* men among them:
4. Their *Misfortune* in Entertaining Wrong Notions of *Government*.
5. They will not let the *last Resort* be in *King* and *Parlament*. *De Foe* leaps at a *Dazie*.
6. Of *Conditions* with *Sovereign Powers*. No *Appeal* to the *People* in any *Case*.
7. The *King* and *Parlament* may *Regulate* the *Parlament* as they *Pleaze*.
8. Our *Constitution* is not upon the *Foot* of the *People*. No *Law* to this *Day* allows of *Taking Arms* against the *Government*, on any *Pretence* *Whatsoever*.

SATURDAY, May 22. 1708.

(1.) *Country-man*. **Y**OU said enough in your *Last, Master*, to frighten any one that wishes well to the *Church* of *England* from chusing a *Dissenter*, an *Occasional Conformist*, or a *Low Church-Man* for the ensuing *Parliament*.

(1.) But there is another Sort of People they call *Whiggs* who keep constantly to *Church*, and pretend to be for the *Church*, and will ridicule the *Dissenters*. What say you as to these? *Master*.

*Rehearsal*. A true *Whigg* is for *Religion* a *Deist*. He will own a *God*, but banters *Revelation*. He believes no *Church*, but complies with any is in *Fashion*. And will overturn one *Church* and set up another, as he thinks it serves his *Interest*, his *Ambition* to be the *Head* of a *Party*, or whatever other *Politicks*, or sometimes even for his *Diversion*, and to shew what he can do. And such a Man must be a trusty *Guardian* for any *Church*.

(2.) *Country-m*. But how is he as to the *State*? He May be a good *Common-wealths-Man* for all this.

*Rehearsal*. Yes! He is all *Common-wealth*. That's the *Government* he likes best. He's for the *Power* of the *People*. And is always drawing new *Schemes* of *Government*. And can find none wou'd not *Hang* himself in half a year. For he can be *Content* with none, because *None* of his *Contriving* will *Answer* the *End* he *Proposes*, and therefor he is for *Overturning*, *Overturning*—

*Country-m*. Then he's as *Dangerous* in the *State* as in the *Church*. He loves *Revolution*. And hates *Hereditary Government*, because it is *Settlement*. And the *Worse Title* the *Better King* with him, because it keeps the *King* more at the *Mercy* of the *People*, and makes way for new *Changes*.

(3.) *Rehearsal*. And yet he may think these *Changes* for the *Better*, and Really may *Design* what he thinks most for the *Publick Good*. And many of them Endeavour after in good *Earnest*, and do many *Generous* and *Popular* things. And are Men of *Probity* and *Honour*, and *Sincere* in what they *Profess*, and have many *Noble* and *Lovely Qualities*, as the *Patriots* among the *Greeks* and *Romans*, who *Durst* even *Sacrifice* themselves for their *Country*.

(4.) But their *Misfortune* is the not *Rightly Understanding* the *Nature* of *Government*, its *Original*, and the *Obligation* of *Conscience* to it, as to *God* and not to *Men*. This was *Pardonable* in the *Heathen*, who had not the *Light* of the *Holy Scriptures* to *Instruct* them in the *Original* and *Obligation* of it. And our *Whiggs* not *Consulting* the *Scriptures* in this *Case*, or little *Regarding* them, have fallen into the *Error* of the *Heathen*, of placing *Government* upon the *Foot* of the *People*, and in that *Frame* can find no *End* or *last Resort*, but *Every Man* makes himself *Judge*, and *Nothing* can follow but *Eternal Confusion*. And let a Man *Act* never so *Sincerely* and *Generously* upon these *Principles*, yet all must be



be Confusion still. For the best *Work-Man* can Never Build without a Foundation. And the *People* cou'd Never be the Foundation of Government, or can be the last Resort in any Disputes about it, or indeed about any thing else. Which I think I have made fully Appear, past any Possibility of a Reply. This was the Work I first Engag'd in, and hope I have Perform'd.

(5.) *Country-m.* They say our Constitution is upon the Foot of the *People*. And yet we have a last Resort, that is, the *King* (or *Queen*) and *Parliament*. There is an End of all Disputes. There is no Appeal from that Authority.

*Rehears.* Yet all our *Popular Orators* do Appeal from it. They tell you of an Authority that is Superior to it, which did Constitute it, and may Limit it, or Dissolve it that is, the *People*. Hence *De Foe* threaten'd the *Parliament* with the Magazine of Original Power. And his Colleague *Mr. Hoadly* in his *Affize Sermon* (as I have before Quoted him) tells you p. 9. That Property is such a Possession of what we call our own, as cannot be shaken by any Humour or Arbitrary will of one Man, or Society of Men. So that an Act of *Parliament* cannot Shake his Estate! He wou'd Appeal to his Original of Power the *People*! But if the *Parliament* should catch him by the Way, they might give him a Draw-back, would stop his Leap to the Dazie, which the merry Fellow said he would hit when he threw himself off the Ladder. But he stopt short the Road being too Narrow. *De Foe* has taken great Pains in his late Reviews, (for the Comfort of his Dear Brethren in Scotland to bring himself into this Noose, and to Prove that the Articles of Union have Limited the *British Parliament*, and that the *Queen* and they together have not Authority Sufficient to Alter any thing therein Excepted. And he Promis'd to Justify this to their Faces. But his Courage is Pall'd, and I fancy he is Convinc'd of his Error, and will have a Care how he Leaps hereafter at a Dazy—

(6.) *Country-m.* At this Rate it is in Vain to make any Conditions with *Sovereign Powers*!

*Rehears.* In Vain for their Subjects, farther than to Trust to their Honour and Justice. For ther can be no Coercion over the *Sovereign*, that wou'd Confound all Government. And nothing can be Excepted from the last Resort, for if ther is a Dispute about it, even that must be Determin'd by the last Resort. And in no Case whatever, or in any Frame of Govern-

ment whatsoever, can any Appeal lie to the *People*. For if Government were Devolv'd to the *People* it wou'd Cease to be Government, it wou'd be perfect Anarchy, we can have no other Notion of Anarchy.

(7.) *Country-m.* But can the *Parliament* Chute the Members for the next Ensuing *Parliament*?

*Rehears.* If the *Queen* and *Parliament* shou'd pass such an Act, no doubt it wou'd Hold. They may Perpetuate the same *Parliament* if they will. They may do what they Please, because the last Resort is with them. The last *English Parliament* did Continue themselves to be Members of the first *British Parliament*. If the *Queen* thought fit And the Members for Scotland were Chose by the *Parliament* there, and not by the *People*.

(8.) *Country-m.* Then they Misrepresent our Constitution who say it is Built upon the Foot of the *People*.

*Rehears.* Yes, most Grossly, *Country-m.* as I have shew'd you from our Acts of *Parliament*, as well as from Reason and Fact and all our Histories; wherein tho' we Read of several *Rebellions* rais'd on the Pretence of the Power of the *People* yet our Constitution appear'd to be Plain otherwise, and that these were Infractio upon it, as being all of them against the known Laws of the Land. And no Law can be Produc'd in *England* to this Day that Allows the *People* to take Arms against the Government, on any Pretence whatever.

## ADVERTISEMENT S.

**M**R. Leslie's Answer to the Remarks on his first Dialogue against the Socinians is this Day Published by J. Morphew near Stationers-Hall.

**T**HE Deists Manual: Or a Rational Enquiry into the Christian Religion. With some Considerations on Mr. Hobbs, Spinoza, the Oracles of Reason, Second Thoughts, &c. By C. Gordon, Gent. Publisher of the Oracles of Reason. To which is Prefix'd Letter from the Author of the Method with the Deists.

**T**HE Case of the Regale and of the Pontificat stated in a summary Relation of a Conference Concerning the Independency of the Church, upon an power on Earth, in the Exercise of her Purely Spiritual Power and Authority. The Second Edition.

**T**he Present State of the Court of Rome: Or the Lives of the Present Pope (Clement XI. and of the present College of Cardinals. Written Originally in Italian, by a Gentleman belonging to the Court of Rome, and newly Translated into English from the Italian Manuscript, never as yet made Publick. With a Preface by the Publisher, containing some few Remarks on the Rise and Nature of the College of Cardinals, on the Maxims of their Government, and a short Account of the present Pope's Elevation to the Papacy, and of the most remarkable Occurrences in his Pontificate.



# THE REHEARSAL.

1. Why I speak so Late of the *Elections*. We ought not to *Advise* the *Electors*.
2. They are not a farthing the better for't.
3. It is only to Please our selves.
4. A sure *Rule* for *Elections*. Some go *Constantly* to *Church*, and *Constantly* side against her.
5. The Danger of *Spies*, especially in *St. Stephen's Chappel*.
6. A *Test* to Discover them.
7. Who are against *Peace*. And the little *Hopes*.
8. The *Few* must overcome the *Many*. Else we'r Undone.
9. Ther will be a *Reck'ning*
10. No *Peace* will be *Lasting* but what is *Just*.

WEDNESDAY, May 26. 1708.

(1.) *Country-man*. YOU come in with your nine Eggs a penny and six of them Rotten. You begin now to talk of *Elections* when they are almost over. *Rehearsal*. Then None can say, That I write out of any Evil Design, or to Enslave the *People*. I wou'd have *Elections* to be Free. And even *Advice* is a *Byass*. For it Confounds the poor Silly *People*, that they know not their own Minds! And a Cunning fellow may Mislead many an honest well-meaning Soul! Therefore let them take their own way——For is not that the *Best* and the *Best*? Is not the *Original* of *Government* always in the *Right*? And who shall be *Judge* over the *Original*? Who shall *Presume* to give it *Advice*? None must thrust themselves into the *Council* or *Cabinet* of *Princes* but who are Call'd by the *Princes*. And the Greatest *Wisdom* of the *Princes* is shew'd in the Choice of his *Ministers*. And is not the *People* the *Original* and Supreme *MONARCH*? Yet we Treat him as a *Child*, and think he cannot Govern without our *Advice*! We must be *Directors* in every thing! And will not let him have the Choice of his own *Representatives*! Are not we then Saucy fellows, to approach our Sovereign Lord the *People* with so little *Respect*, and pull him by the sleeve, and Toss and Tumble him up and down, as if we were all Jack-Fellows well wadded!

vice. For they are not then at Leisure to Hear you. Wou'd you Preach in Tuttle-Fields upon an Election Day, to 20 or 30000 *Hollo Boys*, *Hollo*! And for some Reasonable time before they are all Drunk and wou'd Forget what you said to them. And they will be as little the Better for what I say to them now. For most of them cannot Read, and fewer Understand.

(3.) *Country-m.* To what Purpose then are all these *Advices* to *Electors*?

*Rehearsal*. Only to shew our *Parts*! And that we must speak to every thing! Therefore I have put in, because I wou'd not be out of Good Company! But I had rather speak to the *Electors* for a King of the *Romans*, for they are but a Few, and are Men of Sense. And at this time it wou'd not be of less Consequence.

(4.) *Country-m.* Let them look to that——But I think, *Master*, that in your two last you have made the Matter very Plain to the Meanest Capacity in England, That for the Security of the Church, we ought not to Chuse *Dissenters*, who are Profess'd *Adversaries*; nor *Low-Church-Men*, who are very Indifferent *Friends*; nor *Whiggs*, who care for no Church. And that keeping Constantly to the Church is not a sure Mark of Great Affection to her, while they as Constantly side against her upon all Occasions. Deeds shew Men more than Words. I am sure in our own Private Concerns we shou'd Distinguish Men thus. And if we do it not in the Publick, it is because our Concern is but Small there. (5.)

(2.) Besides I'll tell you, the time of *Elections* is the worst time to give them *Advice*.



5. *Rehears.* We are to look to the Spies that are in our Camp. They cou'd do us little Hurt if they were not always amongst us. And the Danger is the greater when they come into our Churches. Especially if any of them shou'd get in to St. Stephen's Chappel. They might there corrupt our Fountain, and if they Prevail'd, Establish Iniquity by a Law.

*Country-m.* But how shall we Discover such For all make Fair Pretences.

(6.) *Rehears.* I will put a Test to them against the Time comes. You will Grant me they are not Stanch who will not use their Utmost Endeavours to Compass what they Pray for, what the Queen Recommends to them, and Prays for Heartily herself, and has Directed all the Nation to Pray for, in the Form of Thanksgiving for the Disappointment of the late Attempt to Invade her Kingdom of Great Britain, wherein we are Taught to Pray for a Just, Lasting, and Happy Peace, to the Glory of God, the Honour of our Sovereign, and the Security of His Church and People.

*Country-m.* Ay, Master, that wou'd be a Peace indeed! But when shall we have it? Sure ther is None who wou'd not Pray for such a Peace, and Endeavour it all that is in their Power.

*Rehears.* I tell you, Country-man ther are those who do not Desire such a Peace, and will Employ all their Endeavours to Obstruct it.

*Country-m.* What! A Just Peace, a Lasting Peace, and a Happy Peace! Wou'd any body be against such a Peace?

(7.) *Rehears.* Yes, Country-man, and for that very Reason, because it is Just, Lasting, and Happy to the Church and Nation! They will be against a Just Peace, who Love Injustice and Prosper by it: They will be against a Lasting Peace, who love to Fish in Troubl'd Waters: And they will be against what is Happy to the Church and Nation, who love not the Church, and Subsist by our Divisions: And they will be against any Peace at all, who Thrive by the War, and put Money in their Pocket!

*Country-m.* Alas, Master, now you have quite Discourag'd me. For now I see we can have no such Peace till Men grow Just, and Prefer the Publick Good to their own Private Interests.

(8.) *Rehears.* Or till those who are for the Good of the Nation shall have the Courage, tho' Fewer, to Oppose the Many who Measure Justice by Nothing but Interest. And a Few that are in the Right, will in Time, if they stand to it, by the Blessing of God, gain the Majority on their side, un-

less God has Determin'd our Destruction, and as a Preparative to it has Infatuated us, that we see not the things which belong to our Peace.

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(1.) *Rehearsal.*

**I** Have not been far from Mr. *Headly* all this time, tho' I nam'd him not.

one word more to him and others who wou'd Judge rightly of this Important Subject of Government. Which is, that the Comparison betwixt Monarchy and Commonwealth they wou'd lay the Good of one against the Good of the other; and the Evil or Inconveniencies they apprehend in the one, with the Evils in the other.

*Country-m.* This is most Just, if we wou'd make a Right Comparison. But this has not been Observ'd in any of our Popular Denunciations against Tyranny, by which means *Country-men* have been mightily Impos'd upon. For out come Pamphlets and Sermons which Paint in Tropical Colours the Terrible Effects of Monarchy, in having all Depend upon the Will of one Man, who may oppress and Brail us, Ravish our Wives and Children, and take the Beef out of the Pot.

But then they do not lay over against the ten times greater Evils that are the Consequences of Lawless Confusion, where there are Ten thousand Tyrants instead of one, and our Beef and our Bacon, our Wives and our Daughters, nay and our Throats too fall at the Mercy of Mobb our Neighbours, of Porters and Car-men and all the Scallity.

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*Rehears.* The End of Government is to put an End to Debates. And without a last Resort ther can be no End, and Consequently no Government.

(3.) *Country-m.* How will Mr. *Headly's* Notion of Co-Ordinate Powers in the same Government consist with this?

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(4.)



(4.) *Country-m.* There may be *Confusion* and *Civil War* too in *Monarchies*.

*Rehears.* Not by the *Constitution*. For there the *last Resort* is *Fix'd*. And who will not *Submit* to it are *Rebels*. But in a *Government* by *Co-Ordinate Powers*, there may be *Confusion* even by the *Constitution*. And the *Constitution* it self is *Confusion*, because there is no *last Resort*.

*Country-m.* Then we must make a *Difference* betwixt the *Constitution* and the *Administration* in any *Government*.

*Rehears.* Yes, *Country-man*, the *Difference* is very *Great*, There will be *Male Administration* in every *Government*, while it is in the *Hands* of *Men*. And in every *Sort* or *Species* of *Government*. For *None* are free from it. But an *Error* in the *Constitution* is *Fatal*, because it admits of no *Remedy* nor can be *Amended*, without *Altering* the *Constitution*. And such is the *Notion* of *Co-Ordinate Powers*, to which *Mr. Hoadly* would *Reduce* our *Constitution*. But I have *vindicated* it from his *Objections*, and shew'd him our *Laws* which *Recognize* the *Sovereignty* in the *Crown*, free from all *Coercion*, either by *Parliament* or *People*.

(5.) *Country-m.* This then is our *Constitution*. And who would set up any *Power Co-Ordinate* with the *Crown*, would overthrow our *Constitution*. And is not this *Treason*?

*Rehears.* It has all the *Treason* in it that is *Possible*. And flies openly in the *Face* of all our *Laws*. And it is likewise contrary to *Common Sense* and *Reason*, for it would set up a *Government* where there is no *last Resort*.

(6.) *Country-m.* You have Certainly the *Better* of *Mr. Hoadly* (if I can *Judge*) as to the *Point* of *Constitution*. But now as to the *Administration*, will not he make *Reprisals* upon you, and shew how *Monarchs* are *Ambitious* and would *Enslave* their *Neighbours*, and make *Conquests* for their *Glory*!

*Rehears.* Did any ever do like the *Common-wealth* of *Rome*? And did not the *Grecian Common-wealths* do it, as far as in their *Power*? And have not all *Common-wealths* done the same? Do not they make *Wars* as well as *Princes*? So that even upon the *Point* of *Administration* *Mr. Hoadly* will find no *Great Advantage* in this *Case*.

(7.) *Country-m.* Our *News* told us lately of a *Dispute* at *Geneva* betwixt the *Magistrats* and *Burghers* about their *Rights* and *Privileges*, and another at *Neufchattel*, where one *Town* would not *Agree* with the *Rest*, and their *last Resort* was *Armed Troops* to *Force* them to *Comply*. And the *Cantons* in *Switzerland* were like to go by the *Ears*

upon the like *Occasion*. And some in *Holland* were lately *Convinc'd* by the *Argument*.

(8.) *Rehears.* There is another *Instance* now before us at *Hambourgh*, whither *Troops* of *Swedes*, *Saxons*, *Prussians*, and *Hanovers* are *Marching* to shew them the *last Resort* in a *Dispute* betwixt the *Authority* of the *Magistrates*, and the *Privileges* of the *Burghers* and *People*.

(9.) *Country-m.* And this *Dispute* be by a *Difference* of two of their *Ministers* upon some *Points* of *Religion*, and the *Magistrates* and *Burghers* took part some with the one and some with the other, till last the *Controversy* turn'd to their *Rights*, of which they having no *Judge* their *Constitution*, their *Neighbours* are forced to bring the *Argument* of *Artillery* to *Quell* them.

(10.) *Rehears.* The like *Difference* in *Religion* turn'd *Britain* once before *Now* in an *Aceldama*. Yet we see no *Harm* in it. Tho' it is *Already* come to touch our *Rights*, and we see *Low-Church* join'd in *Confederacy* with *Whiggs* and *Dissenters* (as *abal* and *Ammon*, and *Amaleck*) to *Misrepresent* our *Constitution*, and set up the *Pretence* of *Co-Ordinate Powers* which *Be* the *Rebellion* of *Forty One*, wherein *Cry'd*, as some do now of *High Church* make it *Low*,

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WEDNESDAY, June 2. 1708.

(1.) *Country-man.* **Y**OU have taught me, Master, to give Short Answers. It is the best way, and stops Disputing. Therefore when our Popular Orators fall upon me, and lay out the Inconveniences of Monarchical Government, I cry, *Shew me a Better.* Then we come to Comparing. And I keep close to the Rule you gave me, and when they paint out the Tyranny that may be in Monarchy, I shew as great Tyranny in the Common-wealth Frame, as great Arbitrariness and Absolute Administration: And ten Thousand times more if the People govern, for that is Every body and No body, it is Anarchy and Confusion, and puts me in the Power of every Man I meet. There is a General Liberty, but it is the most terrible Slavery to every Particular.

(2.) Then when they suppose the Administration in a Common-wealth to be in the Hands of All good Men. I say, it is easier to suppose One man to be Good than Five Hundred. And Interest binds the One to look to the Publick Good more than any of the Five Hundred. Besides the Different Debates and Parties may be amongst even Good men, who may not be All of the same Judgment or Opinion.

(3.) Thus I keep them Close to your Rule of Comparing the Good of the one with the Good of the other, and the Evil of the one with the Evil of the other. And as a Good King is the Happiest Government in the World, so an Evil King is not so Bad as an Evil and Corrupt Senate, who are al-

ways Manag'd by a Few, that may Betray and Sell the Nation (as many of them have done) for their own Particular Advantage; Which a King cannot do, because ther is no Equivalent for a Crown.

(4.) Then I come upon them with my Reserve, that in the Comparison they wou'd make a Difference betwixt the Evils that come from the Administration, and the Evils that follow from the Constitution. None can follow from the Constitution in Monarchy; but Many May, and even Must, among Co-Ordinate Powers, between whom ther is no Judge.

This lays them Flat upon their Back. And I have met with None yet that has a word to say after this.

(5.) *Rehearsal.* I am Glad to see you take the Matter so Right, *Country-man.* And now by way of Short Answers, I'll tell you what befell betwixt me and a Stout Whigg t'other Day. He was Painting out a Tyrant in most hideous Colours to some Mobb who were Present. I told him he should have leave to make a Tyrant as Bad as ever he Cou'd, and I wou'd Undertake the Comparison with him after all that. Will you said he? Then a Tyrant is a Wolf. He shall be a Wolf, said I. Nay, said he, he is a Lion, a Bear. He shall be both, said I, have you any Worse to say of him? Yes, said Whigg, he's a very Devil. He shall be a Devil, said I, Now have you any more to say? And what can be Worse than the Devil? said he, can you find any thing Worse? Yes, said I, I can. At which Mobb Shouted for



(4.) *Country-m.* Ther may be *Confusion* and *Civil War* too in *Monarchies*.

*Rehears.* Not by the *Constitution*. For there the *last Resort* is *Fix'd*. And who will not *Submit* to it are *Rebels*. But in a *Government* by *Co-Ordinate Powers* ther may be *Confusion*, even by the *Constitution*. And the *Constitution* it self is *Confusion*, because ther is no *last Resort*.

*Country-m.* Then we must make a *Difference* betwixt the *Constitution* and the *Administration* in any *Government*.

*Rehears.* Yes, *Country-man*, the *Difference* is very *Great*, Ther will be *Male Administration* in every *Government*, while it is in the *Hands* of *Men*. And in every *Sort* or *Species* of *Government*. For *None* are free from it. But an *Error* in the *Constitution* is *Fatal*, because it admits of no *Remedy* nor can be *Amended*, without *Altering* the *Constitution*. And such is the *Notion* of *Co-Ordinate Powers*, to which *Mr. Hoadly* wou'd *Reduce* our *Constitution*. But I have *vindicated* it from his *Objections*, and shew'd him our *Laws* which *Recognize* the *Sovereignty* in the *Crown*, free from all *Coercion*, either by *Parliament* or *People*.

(5.) *Country-m.* This then is our *Constitution*. And who wou'd set up any *Power* *Co-Ordinate* with the *Crown*, wou'd overthrow our *Constitution*. And is not this *Treason*?

*Rehears.* It has all the *Treason* in it that is *Possible*. And flies openly in the *Face* of all our *Laws*. And it is likewise contrary to *Common Sense* and *Reason*, for it wou'd set up a *Government* where ther is no *last Resort*.

(6.) *Country-m.* You have Certainly the *Better* of *Mr. Hoadly* (if I can *Judge*) as to the *Point* of *Constitution*. But now as to the *Administration*, will not he make *Reprizals* upon you, and shew how *Monarchs* are *Ambitious* and wou'd *Enslave* their *Neighbours*, and make *Conquests* for their *Glor*!

*Rehears.* Did any ever do like the *Common-wealth* of *Rome*? And did not the *Grecian Common-wealths* do it, as far as in their *Power*? And have not all *Common-wealths* done the same? Do not they make *Wars* as well as *Princes*? So that even upon the *Point* of *Administration* *Mr. Hoadly* will find no *Great Advantage* in this *Case*.

(7.) *Country-m.* Our *News* told us lately of a *Dispute* at *Geneva*, betwixt the *Magistrats* and *Burghers* about their *Rights* and *Privileges*, and another at *Neuchâtel*, where one *Town* wou'd not *Agree* with the *Rest*, and their *last Resort* was *Armed Troops* to *Force* them to *Comply*. And the *Cantons* in *Switzerland* were like to go by the *Ears*

upon the like *Occasion*. And some *Town* in *Holland* were lately *Convinc'd* by the *Argument*.

(8.) *Rehears.* Ther is another *Instance* now before us at *Hambourgh*, whither *Troops* of *Sweeds*, *Saxons*, *Prussians*, and *Hanovers* are *Marching* to shew them the *last Resort* in a *Dispute* betwixt the *Authority* of the *Magistrates*, and the *Privileges* of the *Burghers* and *People*.

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for *Victory*! And Cry'd, What can be *Worse* than the *Devil*?— *Hell* broke loose, said I, for there are ten Thousand *Devils* about your Ears Which then is Best, *Monarchy* or *Mobb*? To which said *Whigg*, The *Devil* put that into your Head. And so we Parted, and left *Mobb* a Gapeing!

(6.) *Country-m.* This is the *Devil* the *Whiggs* have Call'd themselves very Properly, and Threatn'd a late *Parliament* with him. His Name is *Legion*, Anglicè *Mobb*. and Mr. *Hoadly* is his *Orator*. He is now Enter'd into the *Herd* of *Swine*, and Hurrys them down the *Precipice* of the Power of the *People* into the *Ocean* of *Confusion*!

*Rehears.* I know not whether Mr. *Hoadly* can find his *Co-Ordinate Powers* in this *Legion*. It is a *Mobb-Devil*, a *Nest* of *Devils*, all *Co-Ordinate*!

*Country-m.* You make a perfect *Devil* of Mr. *Hoadly*.

(7.) *Rehears.* Why shou'd not I make a *Devil* of him, as well as he makes a *Devil* of all *Kings* and *Queens*, and puts *Co-Ordinate Powers* upon them, and makes himself *Judge* over them all! And if they Govern not to Please him, he Declares their *Thrones* to be *Vacant*, and to be Dispos'd of by *Legion*! And which is *Worse*, he puts all this upon *St. Paul*, and makes *God* the *Author* of *Confusion*!

(8.) His *Sermon* before the *Lord Mayor*, &c. Sep. 29. 1705, was Reprinted in 8vo. together with his *Defence* of it, which he calls *The Measures of Submission*, &c. in the year 1706. where he Explains *St. Paul* into a pure *Whigg*, and says, That when he calls the *King* the *Minister* of *God*, Rom. xiii. 4. he Means it only of a *King* who Governs well (of which by the way Mr. *Hoadly* and every one of the *Mobb* is *Judge*) Unless (says he, p. 26, 27.) he Mean the *Minister* of *God*, as *Judas* was in Betraying our *Saviour*, or as *Evil Spirits* are in tempting Men to *Sin*. By this Mr. *Hoadly* makes any *King* or *Queen* he pleases to think not to be a good *Ruler* to be a *Minister* of the *Devil*, (and so he calls him p. 114.) nay an *Evil Spirit*, that is, the *Devil* himself; and as such to be *Resisted*. And that it is a *Sin* not to *Resist* him, and makes Us answerable for all the *Evils* he do's. For (says he p. 8.) it is a tacit Consent to the *Ruin* and *misery* of *Mankind*, if we *Resist* him not. And he Justifies this again, p. 38. And says, p. 40. That such *Resistance* is not only *Lawful* but *Glorious*. And he makes it more *Glorious* than to *Resist* a *High-way-man*, or, any that offers you a *Privat Injury*. And says he p. 58. *The Injurious person* is as much sent by the *Providence* of *God* for your *Punishment*, as the *injurious Prince* is placed upon the *Throne* for that purpose. So that a *Thief* is (by this) as much *Jure Divino* as a *Prince*!

And he says, p. 25. That such *Princes* cannot be Call'd *God's Vicegerents*, without the highest *Profane*s. And he says, p. 8. That a *Passive Non-Resistance* is a much greater *Opposition* to the will of *God*, than the *Contrary*. And it is *God* sure who moves Us to do His will.

(9.) *Country-m.* This comes fully up to what you have Quoted out of *De Foe*, That all *Rebellion* is the *Inspiration* of *God*! And it cannot be said that *People* may *Rebell* without *Reason*, because they are the *Judges*, every Man is *Judge*, according to *De Foe* and Mr. *Hoadly*; And tho' they may Act against *Reason*, through *Mis-information*, or the *Weakness* of their *Judgment*, or from whatever other Cause, yet the *Action* is *Legal*, as being from a *Competent Authority*. And then the *People* taking *Arms* against their *Rulers* can never be a *Rebellion* (in a *Bad Sense*) but the *Exercise* of a *Lawful Authority* of the *People* over their *Rulers*!

(10.) *Rehears.* *St. Paul* was there Describing the *Duty* of *Rulers*, that they bear not the *Sword* of *God* in *Vain*, but to be a *Terror* to *Evil Works*, &c. But can Mr. *Hoadly* find a *Text* where it is said, That if *Rulers* do not thus, they ought to be *Resisted*? *St. Paul* says in the same place, That they who *Resist* receive to themselves *Damnation*. If Mr. *Hoadly* had been his *Amanuensis*, he wou'd have slipt in here, While the *Rulers* continue *Good*, and Act according to *Law*, for he has put the same *Exposition* upon these Words of the *Apostle*.

(11.) But may not the *Duty* of a *Ruler* be Describ'd, without Inferring the *Forfeiture* of his *Office* for every *Breach* of it? Do's a *Husband* lose his *Authority* if he shou'd be *Cross* or *Unreasonable* now and then, and not *Love* and *Coerish* his *Wife*, as he has *Promis'd* and is *Bound* to do? Do's this *Dissolve* the *Marriage*? Such *Principles* wou'd *Dissolve* the *World*!

#### ADVERTISEMENT S.

Lately Publish'd.

THE Scripture Account of the *Eternal Rewards* or *Punishments* of all that hear of the *Gospel*, without an *Immortality* necessarily resulting from the nature of the *Souls* themselves that are concerned in those *Rewards* or *Punishments*. Shewing particularly, I. How much of this account was discovered by the best *Philosophers*. II. How far the *Accounts* of those *Philosophers* were corrected, and improved, by the *Hellenistical Jews* assisted by the *Revelations* of the *old Testament*. III. How far the *Discoveries* forementioned were improved by the *Revelations* of the *Gospel*. Wherein the *Testimonies* also of *S. Irenæus* and *Tertullian* are occasionally consider'd. By Henry Dodwell M. A. Author of the *Epistolary Discourse*.

A Preliminary *Defence* of the *Epistolary Discourse* concerning the *Distinction* between *Soul* and *Spirit*. In to parts. I. Against the *Charge* of favouring *Impiety*. II. Against the *Charge* of favouring *Heresy*. In the Former is interted a *Digression*, proving that the *Collection* of the *Code* of the *Four Gospels* in *Trajan's* Time is no way *Derogatory* to the sufficient *Attestation* of them. By Henry Dodwell, M. A.



## THE

## REHEARSAL.

1. Mr. Hoadly's Principles wou'd Dissolve all Relations among Men.  
 2. St. Paul Contradicts in Terms Mr. Hoadly's Exposition of his Words.  
 3. St. Peter comes in to Support the Doctrin of St. Paul against Mr. Hoadly.  
 4. And our Bl. Saviour in a very Flagrant Instance.  
 5. His Sufferings are an Example to Us as to Passive Obedience.  
 6. Mr. Hoadly thinks that Kings bear the Sword of the People, which St. Paul calls the Sword of God.  
 7. The great Commendations of Mr. Hoadly's work, and the General Infection of the People by it, is the Reason why I have Undertaken him.

SATURDAY, June 5, 1708.

(1.) Country-man. IF Mr. Hoadly be a Married Man, you gave him an Instance he will understand, when he wou'd make a Failure in any, a Forfeiture of Authority.

But, Master, the same might be shew'd in other Instances, as of Father and Son; Master and Servant; as well as 'twixt Prince and People. For the Reason carries all through, and as you say, this Principle wou'd destroy all Relations of Men in the World, and turn all again into that Chaos of the Independent State of Nature, which Whiggs have favour'd, and wou'd make the Original of Government!

(2.) Rehearsal. If St. Paul meant, that Obedience was due to Rulers only while they were good, and acted according to Law, how came he to blame himself for speaking Disrespectively to the High Priest for Commanding him to be smitten contrary to the Law? Act.

iii. 3. And apply'd to that unjust Ruler the Command Exod. xxii. 28. Thou shalt not curse the Gods, nor curse (or speak evil of, as St. Paul words it) the Ruler of thy People.

Country-m. Here is a direct Answer in Terms to Mr. Hoadly. He says we ought to resist a Ruler, if he Commands any thing contrary to the Law: St. Paul says, We ought not so much as speak evil of Him, tho' commanding contrary to the Law.

(3.) Rehearsal. How will Mr. Hoadly solve those other Texts of St. Peter, of submitting not only to the Good and Gentle, but also to the Froward. That if we are buffeted for our Faults and take it patiently, what Glory is it? But if, when we do well, and suffer for it, we take

it Patiently, this is acceptable with God. Can it be acceptable with God to take these Wrongs patiently from wicked Rulers, if, as Mr. Hoadly says, we ought in Conscience to Resist them, and Sin if we do not? Was not Christianity a good Work? And did not the Heathen Emperors in St. Paul's time persecute this good Work, and were a Terror to it? What did he then mean by saying the Rulers are not a Terror to good Works? Was it what they then were? Or was it what they Ought to be and what was Incumbent upon their Office? And the worst Rulers are a Terror to many Evil works, and encourage many Good Works, and St. Paul says of them, They who Resist them shall Receive to themselves Damnation? But Mr. Hoadly says, that St. Paul meant, They who Resist them not (when they can) shall Receive to themselves Damnation. A good Commentator! For he makes those Subjects which do not Resist them to be Partakers of their Wickedness, and Answerable for their Persecution, in not Resisting it, and Rescuing the poor People from Under it, whenever it is in their Power. For that such Rulers have no Authority from God, but from the Devil!

Country-m. St. Paul says, These Higher Powers are the Ordinance of God. Not so, says Mr. Hoadly, but of the Devil.

Rehearsal. He meant of the People! Whose Ordinance he thinks all Kings are.

Country-m. And do's he Call the People the Devil? His own Dear Original of Government!

(4.) Rehearsal. Our Bl. Saviour told Pilat, That the Power he had over Him was given him from Above. Did he Mean from the



the Devil? Or was Pilat Exercising his Power Justly, when he was Passing Sentence upon Christ, whom he had Declar'd to be Innocent, even according to the Roman Law? And Christ was Able to have Resisted, He cou'd have had more than twelve Legions of Angels to have Defended Him. But He Suffer'd as an Example to Us that we should follow His Steps, in not Reviling again when we are Reviled, nor to Threaten when we Suffer, but to Commit our selves to Him who Judgeth Righteously; even tho' we were as Innocent as He was, who did no Sin, neither was Guile found in His Mouth.

(5.) *Country-m.* This of Christ's Suffering as an Example to Us, is of Great Consideration. For the Common Answer to His not Resisting was, That He came to Fulfil the work of our Redemption, which cou'd not be without His Suffering, and therefore that He wou'd not Resist the Powers that Condemn'd Him. But this cou'd be no Example to Us, if this was the only Consideration, Nor can we follow His Steps in this. And the Apostle applying it to our Suffering Patiently tho' Wrongfully, under a Lawful Authority; And Christ Himself owning that Authority which Condemn'd Him to be from Above, Detects with a Sun-beam that Senseless as well as Wicked Interpretation Mr. Hoadly gives of the Words of St. Paul.

(6.) *Rehears.* St. Paul says, That the King beareth the Sword of God, to Execute Vengeance (which belongeth only to God) upon him that doth Evil. But Mr. Hoadly thinks it is the Sword of the People that the King bears, and that all his Authority is derived from them, and consequently forfeitable to them, and the King accountable to them! And that they have ordain'd two other Powers or Estates to be Co-Ordinate with Him, and as a Restraint or Ballance upon Him, with Power to Coerce him if he does amiss. And that the People may, nay Ought to Coerce him and them too, if they do not right. And that the People are the proper Judges over both King and Parliament. Every one of the People. This brings it to Mr. Hoadly himself. And then as I said, he may Depose any King or Queen and fill the Throne with Himself, if he can get it, or put his Wife there, or who Else he Pleases.

(7.) *Country-m.* You make his Principles very Ridiculous. And yet it is the very same he has been Preaching to the Lord Mayor and Aldermen, to Judges and Juries at Assizes, and Prints them to Poison the Nation, and dispose them to Rebellion. And I have heard his Performance herein mightily Commended, and said to be Unanswerable, and that he

has Untied the Knot as to Government better than any before him, and given a Fair Clear Exposition of the xiii to the Romans that ther remains now no Doubt or culty at all, as to the Original Power of People, and that the Liberty and Property the Subject is truly Stated and fully Settled by him; As likewise the Right of the Sovereignty, and its due Limits.

*Rehears.* For all these Reasons I have undertaken him. And to save the unthinking Part of the People from his Infection, are not capable of long and elaborate courses. But will understand plain and familiarly express'd and Short.

## ADVERTISEMENT

Just Published.

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**C**harity and Unity, in a Sermon preach'd at Hertford School-Feast by Henry Nelson, [Rector of Hunstons, and Vicar of Stansted Abbot in Hertfordshire] Printed and Sold by J. Morpew near Stationers-Hall.



# THE REHEARSAL.

The *Observer* calls me again to the *Elections*.

Yet I leave not Mr. *Hoadly*.

A full *Answer* to the *Advice to the Electors in England*.

The *Observer* puts an *Objection* as to the *Electors in Scotland*. And the Power of *Parliaments* there.

Shew'd to be the same in *England*. His *Argument* wou'd overthrow the *Union*. And bring on *New Revolutions*. The *Lord Bishop of Sarum* expressly on my side against him.

His *Angel of Jura Populi Anglicani*.

He *Repeats* the *Objection*, without taking Notice of my *Answer*.

WEDNESDAY, June 9. 1708.

(1.) *Country-man*. IT is a long time, *Master*, since you have had a *Dash* with Mr. *Observer*. He is sometimes a Man of sense, and go's not in the *Brutal* way of *Old Tutchin*. Cannot you leave Mr. *Hoadly* a little and speak to the *Observer*? Now especially at the time of *Elections*, upon which Subject he has spent Many *Papers*.

(2.) *Rehearsal*. I told you before, That it is as well to speak to *Elections* when they are over, as for any Good it do's to the *Worshipful Electors*. But the *Scotch Elections* are not yet over, and the *Observer* lays stress upon them, and I will, to Gratify you, *Country-man*, speak a word to him. And this will not be Leaving Mr. *Hoadly* one bit, for the same Principles are Maintain'd by Both.

(3.) But before I begin with them I will give a short *Answer* to an *Advice to the Electors in England*, wrote, as I am told by a Person of *Quality*, and of good sense too. He writes *Artfully*, but fails in Sincerity. He puts upon *High-Church* men, that the *Whiggs* and *Dissenters* have one, that is, of joining with the *Papists* against the *Church of England*. It is well known that before the *Popish Lords* were excluded the *House of Peers* in the Reign of King *Char. II.* they Caball'd with the *Whiggs*, and we can tell their *Meeting-Places* in the *House of Sir J— B—* And these Practices was one Cause of their being Remov'd from their *Seats in Parliament*. And the General Silence of the *Dissenters* in the Reign of King *Jam. II.* as to *Popery*, when

the *Church of England* stood in the *Gap*; And their *Flaming Addresses* for that *Tolerance* which included likewise the *Papists*; And their being made *Regulators* of the *Corporations* all over *England*, in order to have the *Penal Laws* and *Test* taken away, while those of the *Church of England* were put out of *Places* to make Room for *Whiggs* and *Dissenters*; These things shew who were doing the *Business of Popery*. And in the late *Elections*, it is still before our Eyes that the *Papists* generally through *England* employ'd their Interest for the *Whiggs* and *Dissenters* against those of the *Church of England*, of which I took Notice in the first *Volume*, being at that Time. So that if you will but Change the Names of *Church-Man* and *Whigg* in this *Advice to the Electors*, you will find it all Truth, that is, the *Direct Contrary* to what is there said.

(4.) *Country-m.* I hope this will open the Eyes of People to see how Grossly they are impos'd upon. But now, *Master*, as to the *Observer*, in that of the 19 last Month, Vol. vii. Num. 27. he puts an *Objection* as to the *Practice of the Parliaments of Scotland*, where, says he, They tell me, it was a receiv'd *Doctrine*; that the *Members*, when Chosen, had a full Power to do what they thought fit, without any *Regard* to the *Instructions* of those who Chose them; and that while the *Parliament* continu'd, they look'd upon the People to be intirely *Divested* of their Power, till a *New Choice*.

Then he takes Pains to prove that it was not so in *Scotland*, and if it had been so, yet that it was otherwise in *England*.

(5.) *Rehear/.*



(5.) *Rehears.* It was never otherwise in England, nor in Scotland neither, nor indeed can be. What! Take Instructions from their Electors! Why? The Greatest Part of the Electors (in Tuttle-Fields for Example) know not what Instructions mean. They are a meer *Caput Mortuum*, Fit Judges indeed, and States-men to give Instructions! Why were not they Consulted about the Union? Half of them wou'd have taken it for an Onion, and Voted it into their Potage? Pray tell me, Mr. Observer, (whoever you are) do you think that the People gave such full Power to any Parliament, as to Chuse the Next Parliament for them, and to Vote that this present Parliament shall be the Next Parliament without any Alteration? Or that the present Parliament shall Chuse all the Members for the ensuing Parliament, without any Intervention of the People at all, as was done in Scotland upon the Union? You will find this Question hard to Answer upon the Foot of the Parliament deriving their Authority from the People. Especially considering that the Parliament in Scotland upon the Union received Instructions upon Instructions from their Electors against it, with which our News-Papers here were full at that time. And these Instructions and Protestations of their Electors against the Union, and declaring it Null and Void if done by their Representatives against their Consent, were read in the Parliament, as you know Addresses are to Princes; and they Weigh'd just as much and were put to the same Use! Now upon the Foot of Power in the People (which I have Expos'd and made Ridiculous) here will be an eternal Fund to Question the Validity of the Union. And none can be thought Friends to it who set up this Power of the People. Indeed they can be Friends to no Government, but lay a Foundation for new Confusions and Revolutions to the End of the World. And as the worthy Lord Bishop of Sarum says excellently (which I have done my self the Honour to quote before) it sets every private Person upon the Throne, and introduceth an Anarchy, which will not admit of any Order or Remedy. And is worse than Popery it self, and putting all the Nations in the Earth under the Absolute and Despotick Government of the Pope of Rome. And he shews, that the first Inventers of this Universal Supremacy of the Pope, even in Temporals, did it upon the Foot of the Power of the People, who had made him their Universal Representative. And that we owe to these our Notions of the Power of the People.

Country-men. Then they who set up this Power are not only Enemies to this Union, but to all Union or Good Government, to any Peace or Settlement whatsoever.

(6.) But, Master, this Observer, Quote. a Book call'd *Jura Populi Anglicani* which says, That even a whole Parliament can't lawfully take away the Rights of the People. And says, That the Author speaks like an Angel.

*Rehears.* But ther are Angels of Different Colours! I doubt this was one of the Black Sort! But I can tell him, That whether the whole Parliament (by which I mean King and Parliament) can Lawfully take away the Rights of the People, yet they can make a Law to take away any Man's Right, even to his Life. And this is Law, whether it be Lawfull or not.

(7.) But has he not Read my *Rehearsals*? I must suppose he has, because he now and then gives me a Complement over the left Shoulder. And it would not be Lawfull, that is, Reasonable, to Condemn me without Reading what I had said, nor to put the Objection again, without Considering what I had answer'd to it.

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# THE REHEARSAL.

1. New *Authors* produc'd, who say Nothing New.
2. All borrow'd from the *Puritans* in Q. Elizabeth's time.
3. Mr. Hoadly looses the Honour of being the first who made evil *Kings* Cease to be the *Ministers* of God.
4. Obj. against the *King* being *Supreme*, that he cannot make *Laws* without a *Parliament*.
5. *Limitations* of *Concession* take not away *Supremacy*.
- 6 But any *Limitation* of *Coercion* Destroys it.
7. The *Legislature* is not *Shar'd* betwixt *King* and *Parliament*. The *Stuce* and the *Mill*.
8. Not proper to say the *King* has a *Negative* Voice.

SATURDAY, June 12. 1708.

(1.) *Country-man*.

**I**T is hard upon you, *Master*, That when you have Confuted a *Principle*, Answer'd all *Objections*, and made it as Clear as the *Sun*, that no body has any thing to say against you: Yet the same *Objections* shall be Trumpt up again, and New *Authors* Quoted, saying the same thing that you have Answer'd already, without taking any Notice of what you have said in Answer to them. Thus Mr. De-Foe, after having Battl'd it out with you a long time, at last was Forc'd to give up *Mil-m*, *Lock*, *Sidney*, and all that had wrote for the Power of the *People*, and to Confess that their *Schemes* would not hold Water. And now comes Mr. *Observer*, and Quotes his little *Jura Populi*, saying Nothing New—An unknown *Author*, when those of Greater Name had Quir the Field.

(2.) *Rehearsal*. He may Quote a Hundred more of them, for Cart-Loads of them have been Printed, beginning at *Cartwright* and other *Puritan Rebels* in Q. Elizabeth's time: whose very Words Mr. Hoadly repeats; and their *Nonsense* as well as *Treason* has been Suck'd in and Propagated by their Spawn of *Whiggs* and *Dissenters* ever Since.

But their *Arguments* are all the Same. The Power of the *People*! O! The *People*! The *People*! They have not found any thing else to say, from that time to this. And I having fully Answer'd this Pretence, I have Answer'd them All. And they make themselves Ridiculous to any Judicious Rea-

der, when they Perpetually Repeat what they cannot Defend.

(3.) The same *Observer* we were told upon, of the 19th last Month, Quotes another *Author*, one *Althusius* saying, When *Parliaments* transgress their Limits (which no Man will say is Impossible) or when they seek not the Publick Good of the Land, but their own Private Advantages, they are not, but Cease to be *Ministers* of God, and of the *People*, and become private Persons, who ought not, in those Particulars, wherein they go beyond their *Duties*, to be Obey'd. This is all that Mr. Hoadly has said. And he must not have the Honour of being the Inventer of that pretty Notion how *Kings* may Cease to be the *Ministers* of God! But we see what *Authors* he has Dabbl'd with, and whence he has Receiv'd his *Instruction*!

(4.) *Country-m*. You have Demolish'd Mr. Hoadly intirely. And I think you Need say no more to Mr. *Observer*, till he can Produce something New upon the *Argument*. But I would say a Word to you, and it sticks with me. The *King* (or *Queen*) cannot raise *Money* without a *Parliament*, nor Repeal any *Law*, or make a New *Law*, without Consent of *Parliament*. Is not this then a *Restriction* upon the *Crown*? And is not the *Authority* of the *Prince* hereby Limited? Yet you say, That the *People* cannot put *Limitations* upon the *Crown*, for this wou'd Argue the *Authority* of the *People* to be Superior to the *Crown*. For  
Non.



(5) *Rehearsal*. It was never otherwise in England, nor in Scotland neither, nor indeed can be. What! Take Instructions from their *Electors*! Why? The Greatest Part of the *Electors* (in *Town-Fields* for Example) know not what Instructions mean. They are a meer *Caput Mortuum*, fit only to be sold, and *Stapled* to give Instructions. Why were not they Consulted about the Union? Half of them wou'd have taken it for an *Union*, and Voted it into their *Parliament*. They tell me, Mr. *Observer*, (whoever you are) do you think that the *People* gave such full Power to any *Parliament*, as to Give the Next *Parliament* for them, and to Vot that this present *Parliament* shall be the Next *Parliament* without any Alteration? Or that the present *Parliament* shall Chuse all the *Members* for the ensuing *Parliament*, without any Intervention of the *People* at all, as was done in Scotland upon the Union? You will find this Question hard to Answer upon the Foot of the *Parliament* deriving their Authority from the *People*. Especially considering that the *Parliament* in Scotland upon the Union received Instructions upon Instructions from their *Electors* against it, with which our *New-Papers* here were full at that time. And these Instructions and Propositions of their *Electors* against the Union, and declaring it not to be done by their *Representatives* were read in the *Parliament*, as you know. And they were not in much less Power than the *People* (which I have *Exposed* and made *Manifest*) here will be an eternal Power to Question the Validity of the Union. And you can be thought Friends to it who set up the Power of the *People*. Indeed they can be Friends to no Government, but a *Parliament* for new *Confusions* and *Confusions* to the End of the World. And as the worthy *Lord Bishop of Sarum* says excellently (which I have done my self the Honour to quote before) it sets every private Person upon the Throne, and introduces an *Anarchy*, which will not admit of any Order or *Peace*. And it works then *Peace* it self, and putting all the Nations in the Earth under the *English* and *Dutch* Government of the *Pop of Rome*. And he shows, that the *First* Inventions of this *Universal* Supremacy of the *Pop*, even in *Tangiers*, did it upon the Foot of the Power of the *People*, who had made him their *Universal* Representative. And that we owe to their our Nations of the Power of the *People*.

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None



None can put *Limitations* upon *Another*, who has not a *Superiority* over him. And none who has a *Superior* can be *Supreme*.

(5.) *Rehears.* It was not the *People* put these *Limitations* upon the *Crown*, they could not do it. But it was the *King* who did *Limit* himself in these *Particulars*.

*Country m.* How! Can any one *Limit* Himself?

*Rehears.* Yes, *Country-man*, by way of *Concession*. A *Concession* is a *Grant* or *Favour* to *Another*. Thus *God* has, if I may so say, *Limited* Himself, when He was *Pleas'd* to make a *Covenant* with *Mankind*, as that He would no more *Destroy* the *Earth* with a *Flood*. And He allows *Us* to *Plead* His *Covenant* even against Himself, speaking after the *Manner* of *Men*. As *David* said to Him, *That Thou mightest be Clear when Thou art Judged*. And *St. John* says, *If we Confess our Sins, He is Faithful and Just to Forgive*. He is not only *Merciful*, but *Faithful* and *Just* to *Forgive*. This is on Account of His *Covenant* with *Us* in *Christ*. And if *God* can *Limit* Himself, much more may an *Earthly King*.

(6.) *Country-m.* But what if the *King* should Break this *Concession* he has made to *Us*? Then we have no *Remedy* but to *Compel* him to it by *Force*.

*Rehears.* No, *Country-man*, we cannot do that. The *Law* has *Absolutely Barr'd* all *Coercion* upon the *Crown*. That would overturn the very *Foundation* of *Government*. The *King* cannot *Grant* any *Coercion* over himself. For that would ipso facto *Un-King* him, and whoever had that *Power* of *Coercion* over him, would be *King* and *Absolute Judge* when he had *Forfeited* his *Crown*.

And as it is *Blasphemy* to say we have any *Coercion* over *God*, notwithstanding of His *Covenant* with *Us*. So it would be a *Contradiction* to the *Nature* of *Government* to Allow any *Coercion* over the *Supreme*. It would turn all into *Anarchy* and *Confusion*.

(7.) *Country-m.* I see the *Reason* plain against *Coercion*. But do's not the *Parliament* Share the *Legislature* with the *King*, seeing no *Law* can be made without them?

*Rehears.* Can the *Water* turn the *Mill*, Unless the *Sluce* be open to let it pass? Is it therefore the *Sluce* or the *Water* that Turns the *Mill*?

*Country-m.* The *Sluce* do's not Turn the *Mill* at all, nor Touches it. It only gives Passage to the *Water* which Turns it.

*Rehears.* Yet it has a *Negative* upon the *Mill*, that without its *Consent* the *Water* cannot Turn the *Mill*. This is what we call *Causa sine qua non*. A *Cause* without which the thing cannot be, but yet it is no *Cause* at all.

*Country-m.* I understand you. It is only Removing an *Obstruction* without which the *Cause* cannot Work. And thus the *Parliament* has a *Negative* as to the making of *Laws*. And is it not enough if the *King* has a *Negative* too?

(8) *Rehears.* A *Negative* only Hinders thing from being a *Law*. Else either *House* of *Parliament* might make a *Law*, because either *House* has a *Negative*. But a Thousand *Negatives* will not make an *Affirmative*. And there must be an *Affirmative Power* in the making a *Law*, to say this shall be a *Law*. And this the *King* only says, *Je Roy le veut*, the *King* wills this to be a *Law*. And this Makes it a *Law*. It is his *Stamp* which makes the *Coin Current*.

## ADVERTISEMENT S.

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LAY Baptism Invalid: Or, an Essay to prove that such Baptism is Null and Void; especially to those who know that 'twas administered to them in Opposition to the Divine Right of the Apostolical Succession. By Lay-Hand, occasioned chiefly by the Anti-Episcopal Usurpations of our Dissenting Teachers. Printed for R. Burrough, and J. Baker, at the Sun and Moon in Cornhill, and sold by J. Morphew near Stationers-Hall.

THE Case of the Regale and of the Pontifical States. In a summary Relation of a Conference Concerning the Independency of the Church, upon any power on Earth, in the Exercise of her Purely Spiritual Power and Authority. The Second Edition.

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M. R. Leslie's Answer to the Remarks on his first Dialogue against the Socinians. By J. Morphew near Stationers-Hall.

THE Socinian Controversy Discuss'd: Wherein the Chief of the Socinian Tracts (Publish'd of Late Years here) are Consider'd. Part IV. and V. By Charles Leslie, Chancellor of the Cathedral of Connor.

THE Present State of the Court of Rome Or the Lives of the Present Pope Clement XI. and of the present College of Cardinals. Written Originally in Italian, by a Gentleman belonging to the Court of Rome, and newly Translated into English from the Italian Manuscript, never as yet made Publick. With a Preface by the Publisher, containing some few Remarks on the Rise and Nature of the College of Cardinals, on the Maxims of their Government, and a short Account of the present Pope's Elevation to the Papacy, and of the most remarkable Occurrences in his Pontificate.



# THE REHEARSAL.

1. The Supremacy cannot be Divided.
  2. It must be either in one Person, or in one Body. All Government is Monarchical. There is no Part of a Legislature.
  3. Our Allegiance is only to the Crown. And the Power of the Sword only there.
  4. Of the Executive and Legislative Powers.
  5. The Distinction is Ridiculous.
  6. It sets up Co-Ordinate Powers in the same Government.
  7. It is Contrary to our Constitution.
  8. All Authority, either Executive or Legislative, is Deriv'd from the Crown.
  9. None can shew any other Fountain of Power.
  10. None can Call a Parliament but the Crown.
- The Law still on the Strongest Side.

WEDNESDAY, June 16. 1708.

(1.) Country-man.

**B**Y your last, Master, you think the Legislature cannot be Divided.

Rehearsal. The Legislative is the Supreme Authority. And the Supremacy cannot be Divided. For it is One. There is no such thing as Half or three Quarter Supreme. It be taken down in any one Instance, Ceases to be Supreme.

(2.) Country-m. But is it not Divided as it is among Many, as in a Parliament Commonwealth?

Rehearsal. It must always be in One, either Person, or Body. And tho' there are Many that Compose that Body, yet it is the Act of the Body, as of the House of Lords, or Commons, it is the Act of the House, and is not Consider'd by the Plurality of Persons, but by the Unity of the Body. He that has the Casting-Vote, is, in Effect, Absolute and Arbitrary. So that even if the Government ends in Monarchy still, what Schemes or Divises we can find out to divide it.

Country-m. Then ther can be no such thing as a Piece or a Part of the Legislature.

Rehearsal. No. Country-man, no more than a Law can be a Piece or Part of a Law. It must be either a Law, or no Law.

(3.) Country-m. I Observe that we Swear Allegiance only to the King, we do not Swear to the Parliament.

Rehearsal. And we Swear to him as the only Supreme Governor. He has no Sharers or Partners in this. And the Power of the Sword is wholly and Solely in him, so that neither or Both Houses of Parliament may Levy any War either Offensive or so much as Defensive against the King, his Heirs and Lawful Successors, as our Law words it.

(4.) Country-m. Therefore they say, That the Executive part only, is in the King, but not the Legislative.

Rehearsal. And can Treason be Committed against the Executive part only which is the Inferior Part? For ther is no Treason but only against the King. Ther is no Treason against King and Parliament, or against the People. It is against the King alone any Man can Commit Treason. If a Man Offends against either or both Houses of Parliament, he is Accus'd of Breach of Privilege, but ther is no Treason in the Case.

(5.) Besides, how Ridiculous is this Distinction? We pretend it is for our Safety, that both the Legislative and Executive may not be in the same Hands, lest such United Power might Oppress Us. But if I have the Executive part Unaccountable, what Care I for your Legislative? And what signify Laws if they are not Executed? And the Executive may Punish contrary to the Law, and without Remedy, if the Legislative may not call the Executive to an Account. And how



how can it do that, when it cannot Meet without Power from the Executive or pass any Law without it?

(6.) This is the same with Co-Ordinate Powers. Here is the Legislative that is Supreme, and the Executive that is likewise Supreme, and neither of them Accountable to the Other. But if it came to a Dispute, I would desire to be on the Executive Side, for that is Doing, and the Legislative (as these Men would have it) is only Saying, but the Power of the Sword is with the Executive and not with the Legislative. And the Legislative cannot Act without the Executive.

(7.) What a Senseless thing would they make of our Constitution? To Divide the Supremacy, and make one Part Legislative and the other Executive. But the Supremacy is Indivisible. And both the Legislative and Executive are in it. They are not two Powers, but a Different Exercise of the same Power. One to make a Law, the other to see it Executed. And the Executive must Judge of the Law. So they are both the same. The Judge is the Executioner of the Law.

(8.) And it appears in this, That both are Deriv'd from the same Fountain. For as no Man can Execute a Law but by Commission from the King. So no Man has any Vote in the Framing of a Law, but wholly and solely from the King.

Country-man. How! Have the Members of Parliament their Right of Voting from the Crown? And have the Freeholders no other Right to Chuse Parliament-Men but what they have from the Crown?

Rebels. No. None at all, Country-man. Let them Produce their Charters, and see if they have any but from the Crown. Have they any from the People? How came one Burrough to have Liberty of Chusing Representatives, and not Another? And who Limited the Votes to Free-holds of such a Value, and Excluded all others? The Universities had not the Privilege of sending Representatives to Parliament, till it was Granted them by King Jam. I. And the Crown may Grant the same Privilege to any New Burroughs, or to any other Societies of Men whatsoever. The Crown alone makes all the Lords, and may make 500 more if it will. And neither Lords nor Commons or any other within the Kingdom have any Authority, either Legislative or Executive, but what they Derive from the Crown. So that the Crown is the Fountain of all Power, either Legislative or Executive, and therefore must have Both in its self.

(9.) Let these Enemies of Monarchy shew any other Fountain of Power (under God) but the Crown. They say the People made Parliaments, and Parliaments made Kings. But let them shew that Parliament that made the first King. And tell by whose Authori-

ty it was Summon'd, and who Appointed the Time and Place of Meeting, and Regulated the Elections, &c.

(10.) If the same Persons who Compose the Parliament, shou'd Meet as a Parliament without the King's Writ, they would be Guilty of Treason, and all their Acts as a Parliament would be not only Null, but Treasonable by the Law. And if you or I shou'd Summon a Parliament, and they shou'd Meet accordingly, the Law would Hang us all, as a Company of Traitors and Rebels. Unless we got the Better— And then we would make the Law Hang them who durst Question our Power. As York and Lancaster serv'd one another. And which ever of them won the Field, never Mist a Parliament to Confirm their Title. For the Law Submit to Conquest. Oliver made the Law his Hangman to cut off the King's Head, and Murder the Cavaliers.

As when the Sea breaks o'r its Bounds,  
And overflows the Level Grounds,  
Those Banks and Damms that like a Scro  
Did keep it out, now keep it in:  
So when Tyrannical Usurpation  
Invades the Freedom of a Nation,  
The Laws of the Land that were Intend  
To keep it out, are Made Defend it.

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Mr. *Hoadly* must find out some other *Instance*.

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(1.) *Country-man*. **Y**OU have ill Luck, *Master*, they take you for a *Non-juror*, and Turn every thing you say as if meant against the *Revolution*.

*Rehearsal*. This is only to stop my *Mouth*, that I may not Detect the *Principles* and *Practices* of a *Wicked Generation* of Men among us who set the *World* in a *Flame*. But I have already Warded that Blow, and Convinc'd them (at least all others) that they are those who Blacken the *Revolution*. If I talk of *Adam* or *Noah*, of the *Primogeniture* in those Times, or the *Division* of *Nations* after the *Flood*, they say all this makes against the *Revolution*! If I Quote a *Text* of *Scripture*, or Repeat the known *Laws* of the *Land*, they Cry all this is upon the *Revolution*! If I speak of *Tyranny* or *Oppression*, of *Rebellion* or *Usurpation*, of *Swearing*, *Lying*, or *Cheating*, or almost of any sort of *Wickedness*, all this (say they) must be meant of the *Revolution*! Now I leave the *World* to Judge, who Blacken the *Revolution* most, they who Apply all these things to it, or I who speak not a Word of it, but Discourse in General of *Government*, of the *Laws* of *God*, and the known *Laws* of the *Land*? And as to the giving them Satisfaction whether I am a *Juror* or *Non-juror*, who or what I am, I take it not to Concern the *Cause*; nor do I owe them so much *Obligation*. Besides, they shou'd shew me good *Example*. Why do's not the *Author* or *Authors* of the *Book* of the *Rights* tell us His or Their *Names*, and what sort of *Folks* they are? who is *Author* of the *Advice to Electors*, and a Hundred other

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*Rehearsal*.



*Rehears.* The *Objection* is fairly put. I long to know his *Answer*.

*Country-m.* He lays, "There wou'd be some Colour in this *Objection*, were there no Middle Condition between *Tyranny* and *Anarchy*; or were it impossible to Oppose *Princes* without running into a Lawless and Ungovern'd Condition. But I see no Necessity of any such thing. We have had an Instance of a *King of England*—

And so he go's on to Describe very Elegantly the Glory and Happiness of the *Revolution*, brought to pass by our *Opposition* to *King James*.

(4.) *Rehears.* This was not Fair—We must always Except my Lord *Mayor*! He Supposes me to be a *Non-juror*, then it was not *Generous* to Pinch me here! He knows I must not Answer for my Self! But I will *Act* the *Non-juror* for once, that he may have the full Scope of his Argument. And now in the Person of a *Non-juror* I say to Mr. *Hoadly*, That one Swallow makes no Summer. And that he do's not Win except he make Good his *Leap*; that is, shew some other Example besides the *Revolution*. For if Opposing of *Kings* be so Gentle and Easy a Matter, that no Harm comes of it, it is strange it shou'd never Happen in the World but Once! Thus says the *Non-juror* in his own Defence, and as far as Safely he may.

(5.) But now, Mr. *Hoadly*, I have something Else to say to you. How come you, with *Observers* and *Reviews*, and the Rest of the *Mobb. Authors*, to put the *Revolution* upon the *Deposing Point*? You say (*ibid*) That the Nation withdrew its *Allegiance* from *King James*, and not only not Assisted him, but Joined with those who came to Oppose him. And this was before he had *Abdicated*. And it was upon the Point of *Abdication* that the *Convention* went, (as all the World knows) and that Thereby the *Throne* became *Vacant*. Your late *Patron* Dr. *Sherlock* (who Presented you to the *Parish* of *St. Peter's*, *Poor*, but Repented it afterwards when he found what Principles you were of) wou'd Pull your Ears for this, if he were alive, for he, even after his *Conversion*, and in his Reasons for it, Condemns all those Utterly who had any Hand in the *Revolution*, before it was brought about; tho' he found good Reasons to Comply with it afterwards, and got the *Deanry* of *St. Paul's* for it, to shew that his *Doftrin* was Approv'd. He did not put the *Revolution* upon the Foot of *Resistance*. But you Run in with *Tutchin*, *De Foe*, &c. to make it as Black as the 30th of *January*. For which I have given them

due *Correction*, I desire you to Read it for your *Edification*.

(6.) Therefore I except against your Instance of the *Revolution*, as to the Consequences of *Resistance*. For the late *King James* made no *Resistance*, he fought no *Battle*, but Disbanded his *Army* and withdrew. Which the *Convention* Adjudg'd to be *Abdication*. And if a *King* go's away from his *Throne* and leaves it *Vacant*, it need not Cost much *Blood* for Another to step into it, when ther is no body to *Resist* him.

(7.) But it cost some *Blood* in *Scotland*, and much more in *Ireland*. Where it is Modestly Computed that not less than 300000 Souls Perished in two Years time, by the *Sword*, and the *Famine* occasion'd by it. Besides the *Thousands* of *Families* that are *Ruin'd* by it. And if we put in to the Account our *Wars* abroad ever since the *Revolution*; with all the *Treasure* it has Cost, and may cost before we come to the End of it—I say, when all this is Computed, the *Revolution*, tho' it was a very Good Bargain, yet we have no Cause to Bragg that it has been so Exceeding Cheap. But no Doubt it was worth all it has Cost Us, and Ten times as much!

*Rehears.* Mr. *Hoadly* says in his *Measures* &c. p. 83. "That the Prospect of being free from the insupportable Evils of *Papery* and *Tyranny* are well Purchased by this *War* which hath followed.

*Rehears.* I dispute it not, tho' himself says it is still but in *Prospect*. But the *Evils*, the Expense of *Blood* and *Treasure* is *Present*. And the *Prospect* of that is not over yet? I wish it may soon. And if a bare *Abdication* has had such *Effects*, what wou'd a *Resistance* have done? So that Mr. *Hoadly* must find out some other Instance to make Us in Love with *Resistance*!

#### ADVERTISEMENT S.

A Treatise of Sea Diseases, of their Nature, Causes and Cure. Also an Essay on Bleeding in Fevers. By W. Cockburn M. D. Late Physician of his Majesty's Fleet. Fellow of R. S. and of the College of Physicians.

A Comparative Description of the Muscles in a Man and in a Quadruped. By James Douglas M. D.

A Project for a Royal Tythe, or general Tax, which by suppressing all the Ancient Funds for raising the publick Revenues, and for ever abolishing all Exemptions, unequal Assessments &c. will furnish the Government with a fixt and certain Revenue, sufficient for all its Exigencies without oppressing the Subject. By the Famous Monsieur Vauban Marshal of France, &c.



# THE REHEARSAL.

1. The Review is Convinc'd as to the false Representations he made of the Collections for the Scots-Episcopal Clergy.
2. But he has not Retracted.
3. Why he will not.
4. The Meaning of a Scandal rais'd upon the Lord Arch-Bishop of Glasgow.
5. That fully Confuted.
6. The Presbyterians, at some Turns, Disown the Cameronians.
7. Yet Own them to the Height. The Monument Erected for them in the Gray-Friars Church-Yard, at Edinburgh.
8. The Cameronians are the Truest Presbyterians. And pursue Exactly Mr. Hoadly's Principles of Government. His Opinion of them is Desir'd.

WEDNESDAY, June 23. 1708.

(1.) Country-man. I'LL tell you News, Master. I hear Mr. Review is gone to Scotland again. And that since he went thither, and since the Letter wrote to him concerning the Collections for the Scots Episcopal Clergy, Dated May 15, 1708. which has since been Printed here, he is now so fully Convinc'd of the false Representations he Made of these Collections, that he has Own'd it in Scotland, and in Testimony of his Repentance has given a Guinea towards them himself.

2. Rehearsal. Where the Scandal he gave was so Publick in Print, and the Prejudice he Rais'd against these Collections was Dispers'd through the Nation, the Reparation ought to be as Publick, and he should have made the same Use of his Rhetorick to Encourage these Collections, as he did to Discredit them. He says, That his Pen is Listed in the Service of Truth, and he often Professes how willing and Ready he is to Retract any Error or Mis-Representation has been made to him, when he is fairly Convinc'd and Satisfy'd of it. Why then do's he not do it Now in this Case? Why do's he not tell us whence he had his Informations, and Expose these Wicked Men who have Misled him to Obstruct a most Christian Charity, and, as far as in his Power, to Starve a Multitude of Distress'd and Perishing Families.

(3.) Country-m. I can give no other Reason but because he has never done it yet—You have detected many False and Malicious Stories he has Printed with the Greatest

Assurance, till he had nothing to Reply, or cou'd put any Face upon it. Yet to this Day he has never had the Grace to Confess any one thing, but when he can Defend it no longer, he lets it Drop. And some time after he Trumps it up again, without a Blush!

Rehears. This is a new Experiment— But since he will not do it, we must do it for him, to undeceive the World, and let all men see the Indefatigable Industry of a Certain Party among Us, who have set themselves in Opposition to Every thing that is Good, and Daily Endeavour to Deceive the People, and Lead them into all Mistakes that may Prejudice them against the Church and the Crown.

The first that was Employ'd against these Charitable Collections was the *Observer Review'd*, whole many Fallhoods in Fact I have Disprov'd, till I have struck him Dumb, and stop't that Foul mouth.

(4.) But ther is one thing I have forgot, it is a Story with which he begins concerning the Lord Arch-Bishop of Glasgow, I Neglected it, it was so Senseless, and I knew not then the Reason of his bringing it in, but thought it pure Slander for Slander sake. But since I have seen the Letter to Mr. Review concerning these Collections, I now see Plainly the Reason of Raising this Scandal upon the Arch-Bishop, for that Letter tells us his Grace is the President of the Meeting of Administrators for Distributing these Collections. And it wou'd be no small Prejudice to them, if the President were such a Man as he is there Represented.

Country-m.



Country-m. Pray, Master, what is that Story he tells of the Arch-Bishop?

(5.) Rehears. That in the Reign of King Char. II. (as you must Suppose) he kept up a Pardon was Granted to some of the Presbyterians in Scotland who had Slipped into Rebellion, and let it not Appear till after they were Executed, and then made a Jest of it, saying they were well out of the way.

Country-m. This was Jestings with the King, as well as with these Criminals. And would the Arch-Bishop have ventur'd upon that, and then Tell of himself? He might have brought himself into be Guilty of Murder by this.

But are Bishops the Proper Hands to whom Pardons are Directed? I thought that had belong'd to other sort of Officers. And the King's Letters relating to the Government were then Directed to the Lord High-Commissioner, or the Privy-Council in Scotland. And did the Bishop Steal these Letters, and let them know never a Word of it?

Rehears. But I'll tell you more, Country-man. The present Arch-Bishop of Glasgow was not Prefer'd to that See till the Reign of King James II. And that Prince did not Persecute the Presbyterians in Scotland, but Indulg'd them, and set them up on High, for which they have pay'd him their Just Thanks! And they can Name no Presbyterian in Scotland who Suffer'd in that Reign upon any Pretence of Conscience; Unless they think it Conscience to Rise in Arms with the Lord Argyle, in Conjunction with Monmouth in England, for which very few in Scotland were Executed.

Country-m. But these were Martyrs with them! And they can shew none other, in either of these Reigns.

(6.) Rehears. When they are told of their Rebellions, their setting up Publick Declarations, Renouncing the King, and making it the Duty of every true Presbyterian to Kill him, and all that Adher'd to him or own'd him; and in Pursuance to it, Murdering Soldiers on the High way, for no other Reason but seeing the King's Livery on their Backs; Assassinating Bishops, and such like Godly Deeds! When these things are Objected, then they handsomly throw all off themselves, and put it upon the Cameronians, a Company of Silly Distracted People, who call themselves Presbyterians, but are Disown'd by them.

(7.) But yet when these furious Zealots come to suffer the Justice of the Laws for their Horrid Murders and Treasons, the Presbyterians call this Persecution, Enroll them among their Martyrs, and Reckon them their Chief Saints! And this they now dare

Avow openly and above board, They have lately Rais'd a Monument in the Gray-Friars Church-Yard at Edinburgh over those who were Executed for their being in Actual Rebellion at Pentland-Hills and Bothwell-Bridge against King Char. II. and other Heinous Crimes, And upon this Monument ther is an Inscription which gives them the Title of Saints, and the Names of many of them are Inserted, and among the Rest that famous Assassin Mr. James Mitchell, one of their Field-Preachers, who was Executed (according to the Law there) for his Attempt to Murder the Lord Arch-Bishop of St. Andrews in his Coach on the High-street of Edinburgh.

Country-m. Strange! That they shou'd now at this time of Day, set up Monuments of their Rebellions and Murders, and Glory in it! One wou'd think they shou'd rather Endeavour to Conceal these things, that after Ages may have a better Relish of them, and these their Saint-like Exploits might come in time to be forgot.

(8.) Rehears. They will take Care they shall not be Forgot! What is Bred in the Bone will hardly go out of the Flesh. These Cameronians are the Truest Presbyterians, they Practice up to their Principles. Which are the same, as to Government, that Mr. Hoadly and other Orators for the Power of the People have let up here. And Mr. Hoadly cannot Deny these Cameronians to be Martyrs and Confessors to his Cause, for he has made them Judges when the King has forfeited his Crown, and from the Minister of God, Commences to be the Minister of the Devil, and as such to be Resisted, under the Penalty of Sin, and our becoming Accessary to all his Wickedness. I wou'd Gladly know Mr. Hoadly's Opinion of these Cameronians.

#### ADVERTISEMENT S.

This Day is Publish'd.

Right Notions of God and Religion, Together with two Discourses, for the better Conduct the sincere, and for correcting some prevailing Errors. By John Cockburn, D. D.

THE Deists Manual: Or a Rational Enquiry into Christian Religion. With some Considerations Mr. Hobbs, Spinoza, the Oracles of Reason, Sec. Thoughts, &c. by C. Gildon, Gent. Publisher of the Oracles of Reason. To which is prefix'd a Letter from the Author of the Method with the Deists.

THE Scripture Account of the Eternal Rewards and Punishments of all that hear of the Gospel, without an Immortality necessarily resulting from the nature of the Souls themselves that are concerned in the Rewards or Punishments. Shewing particularly, How much of this account was discovered by the Philosophers. II. How far the Accounts of the Philosophers were corrected, and improved, by Hellenistical Jews assisted by the Revelations of old Testament. III. How far the Discoveries mentioned were improved by the Revelations of Gospel. Wherein the Testimonies also of S. Irenaeus and Tertullian are occasionally consider'd. By H. Dodwell M. A. Author of the Epistolary Discourses.



# THE REHEARSAL.

1. The *Presbyterians* in the Reigns of K. *Char. II.* and K. *James II.*
2. The same from the Beginning.
3. They tempted the *Queen of Bohemia* to Rise up against her Father K. *Jam. I.* and her Brother K. *Char. I.* And the King of *Bohemia* (her Husband) to Side with them against *Episcopacy* in *England*. With Insinuation that they wou'd Settle the *Crown* upon her and her Children, if she wou'd Join with the *Parliament* against her Brother K. *Char. I.* with her Noble and Christian Answer to them. As it is in the Papers of her Secretary Sir *John Dingley*.
4. Their Design to Destroy the Royal Family, by Dividing it.

SATURDAY, June 26. 1708.

(1.) Country-man.

**Y**OU shew'd me in your last, *Mackdowel*, the true Spirit of the *Presbyterians* in the Reign of King *Char. II.* and King *James II.* and in your former Papers you have Painted them out as to the Reign of King *Char. I.* But I hope this is the Beginning of your Objections against them. And that they were Good, Honest and Peaceable People before that time.

(2.) Rehearsal. I have told you, That they were the same from the Beginning. For the same Principles produce the same Effects, as surely as the same Tree yields the same Fruit. I will not take time here to Run over the History of them, that has been very well done by Dr. *Heylen*, Mr. *Foulis*, and others. They began here, under the Name of *Puritans*, in Q. *Elizabeth's* time, but She Understood them, and dealt with them Accordingly. They were perpetually Plotting against her, and, as they have done since, they Join'd with the *Papists* against her.

But ther are some Papers come Providentially to my hands, which tell some Particulars that I believe have Escap'd all the Histories of those times. Therefore I will Oblige the Curious with them. And hope they will be acceptable. What I now present you is,

(3.) A Copy of a Paper left by Sir *John Dingley*, sometime Secretary to the Prince and Princess *Palatine* (call'd King and Queen of *Bohemia*) and Written with his own hand. It follows in these Words.

**M**R. *Mackdowel* came from *Groninghen*, desir'd private Audience of the

Queen (Qu. of *Bohemia*) told her that now the King (K. *Jam. I.*) had sent her Brother (Pr. *Char.* afterwards K. *Char. I.*) into *Spain* to Marry the *Infanta*; the greatest part of *Scotland* gave him as a Prince lost in his Religion, and therefore cast their Eyes upon her, and he had Commission to Assure her, that if she wou'd go into *Scotland*, she wou'd be well receiv'd, and make the King declare himself that he was a true Protestant, and Enemy to *Papists* and *Papery*. And this he spake not of himself, but under the Hands of the Best in *Scotland*. Her Majesty answered, That he was Mistaken in her, that she was Confident that neither the King, who had Sufficiently Declar'd himself, nor yet the Prince wou'd ever favour the Contrary Religion: Or if they did, yet that shou'd never move her to Depart from the Duty she ow'd to her Father, nor Love to her Brother. And though God had Depriv'd the King her Husband of his Estate and Honours in *Germany*, yet she wou'd never seek to be Repaired by such Unworthy and Disloyal means. Adding that if he wou'd make the Motion to the King (her Husband) she doubted not but he shou'd find him of the same Opinion. But he (*Mackdowel*) Reply'd, that because the King was a foreign Prince he had no Addresse to him. but left it to her Majesty to Acquaint him with it, which she did, and the King Abhor'd the Motion.

Some Years after, Mr. *Layten*, leaving his Ministry at *Utrecht*, came to Court, labouring to Dispose the King of *Bohemia* to Countenance that Party in *England* which withstood the *Bishops*, forasmuch as the *Palatine-Church* was otherwise Govern'd. The King said indeed that Go-

vernment



"vernment was not Establish'd in his Coun-  
 "try, but he heard it was in *England*.  
 "Yes, quoth *Layton* but the Godly fort  
 "militate it as Tyrannical over Mens Con-  
 "sciences. Quoth the King, if I had found  
 "it Ratify'd in the *Palatinat*, I wou'd  
 "not have Changed it, nor Protected them  
 "that withstood it. Finding there  
 "Sm<sup>d</sup> hopes he went to the Queen, and  
 "in her Ear told her, he was now going  
 "into *England*, and desir'd her to let him  
 "know what Comfort he shou'd give from  
 "her Majesty to the Poor Distressed Peo-  
 "ple of God. She answer'd, That she  
 "knew none could be Distressed in *England*  
 "that gave Obedience to the Laws. Nei-  
 "ther was she able to send Comfort to  
 "any, who was Comfortless her self.  
 "Long after this, in the Year 1644,  
 "came Mr. *Peter's* to the *Hague*, and  
 "Preach'd Wild and Unseemly Sermons.  
 "He had Secret Conference with the *Prince*.  
 "*Elect*or, and his Sister *Elizabeth*, by whose  
 "means he desir'd Audience of the Queen  
 "in her Bed-Chamber, which she Refused,  
 "but the *Princess* brought him to the Pre-  
 "sence when few were by. There he  
 "told the Queen how Religion lay  
 "bleeding; how the King by siding with  
 "the professed Enemies of true Religion  
 "had lost the Hearts of his People; how  
 "they were wholly inclin'd to her Majesty,  
 "and she knew not what good Intentions  
 "were a foot towards her and her Chil-  
 "dren: And therefore Desir'd her to Ap-  
 "ply her Self to the *Parliament*, and give  
 "them Occasion to do her Service by Ap-  
 "proving of their Cause. The Queen  
 "answered, That she was Sorry to see  
 "these Un-Natural Wars between her Bro-  
 "ther and the *Parliament*, that as she was  
 "not able to Compose the Differences, So  
 "she wished Either had their Rights. For  
 "her Self, she had liv'd long in Affliction,  
 "and was Contented with that Estate God  
 "sent her. That she was free from all  
 "Ambition, much less wou'd she appear  
 "in any Action to the Wrong or Dis-  
 "honour of the King her Brother: And  
 "she hoped her Children wou'd be as well  
 "Advised; otherwise if they shou'd Engage  
 "themselves against the Right of her Bro-  
 "ther, she Professed to become their En-  
 "emy.

*Country-m.* But it will be ask'd, *Master*,  
 how came you by these Papers? And what  
 Proof is there of their being Authentick?

*Rehears.* They were sent to me by a  
 Gentleman of worth and Credit. And I  
 will Read you his Letter that came with  
 it. It bears Date *January 27. 1702-3.*  
 And according to my Careless way, I laid  
 it by and forgot it. Till Rummaging my

Papers t'other day I found it. The Letter  
 is in these Words,

S I R,  
 "YOU must know that the Person  
 "Lodg'd with at *Brentford* was Ser-  
 "vant for some Years to this *Sr. John Dingley's*  
 "Lady, and at length both of them Dying  
 "at her House, most of their Household-  
 "Goods, and *Sr. John's* Papers were left  
 "in her hands. Mrs. *Thorogood* (for that  
 "was her Name) gave me the Sight of  
 "these Papers, which were Letters, Speeches,  
 "Observations, &c. And amongst them I  
 "found what is above, the Original of  
 "which is in my Custody, together with  
 "some little more which I think not so  
 "Material of the same kind—I have  
 "Read so much of *Sr. John's* writing that  
 "I think I can fairly Attest it to be his  
 "Hand &c.

(4.) *Country-m.* This is a Profitable Dis-  
 covery, to be Added to the Many other  
 Instances in *History* of the Restless Spirit of  
 this Generation of Men; who leave no  
 Stone Unturn'd, or Stop at any Wickedness  
 to Carry on their Mischievous Designs.  
 They had laid their Plot (in Order to the  
 Commonwealth which they afterwards obtain'd,  
 but Cou'd not hold it) to Root out and  
 Destroy the whole *Royal Family*. And as  
 the most Proper Means for that, to set up  
 one of them against Another, and Dissolve  
 all Tyes of Nature!

## ADVERTISEMENT S.

Just Publish'd.

**R**ight Notions of God and Religion, Together,  
 with two Discourses, for the better Conduct of  
 the sincere, and for correcting some prevailing Errors.  
 By *John Cocburn*. D. D.

**S**acrifice the Divine Service, from the Covenant  
 of Grace, to the Consummation of the Mystery  
 of Man's Redemption. By *J. Scandret*, Priest of the  
 Church of *England*: To which is prefix'd a Letter  
 to the Author, from the Reverend Mr. *Charles Leslie*;  
 Chancellor of the Cathedral of *Conner*, in the King-  
 dom of *Ireland*.

**T**HE Case of the Regale and of the Pontifical stated.  
 In a summary Relation of a Conference Con-  
 cerning the Independency of the Church, upon any  
 power on Earth, in the Exercise of her Purely Spiritual  
 Power and Authority. The Second Edition.

**M**r. *Leslie's* Answer to the Remarks on his first  
 Dialogue against the Socinians. By *J. Morphew*  
 near *Stationers-Hall*.

**T**HE Socinian Controversy Discuss'd: Wherein the  
 Chief of the Socinian Tracts (Publish'd of Late  
 Years here) are Consider'd. Part IV. and V. By *Charles*  
*Leslie*, Chancellor of the Cathedral of *Conner*.

**A** farther Vindication of the Short View of the  
 Profaneness and immorality of the English Stage,  
 in which the Objections of a late Book, entituled, a  
 Defence of lays. Are consider'd, by *Jeremy Collier*,  
 M. A. Printed for *R. Sare* at *Grays-Inn-Gate* in  
 in *Holborn*, and *George Strahan* at the *Golden Ball*  
 in *Cornhill*.



# THE REHEARSAL.

1. The Design of the *Rebels* to have made the Duke of *Glocester* King, after they had Murder'd his *Father*.
2. The *King's* Advice to him against it.
3. To *Forgive*, but not to *Trust* these Men.
4. The *King* presses it upon him, as of *Conscience*.
5. And *Prophesied* the *Restoration* of his Son and *Royal Family*.
6. The like Design they had to Marry the Princess *Ann* to some *Small Country-Gentleman*.
7. The Security of the *Royal Family* in Standing all together.

WEDNESDAY, June 30. 1708.

Country-man. **T**Hese Papers of Sr. John Dingley's you shew'd me last time, Master, are Jewels in History. And shew us a Sort of Saints that will Rake into Hell, to Sow Discord and Divisions upon the Earth.

(1.) *Rehearsal*. I will shew you a farther Progress of this *Infernal Art*, after the Times we have been speaking of. When they had brought King *Char. I.* to the Block, before they cou'd Form their *Common-Wealth*, they Design'd as a Shew of keeping up *Monarchy*, and to Divide the *Royal Family*, to Set the Duke of *Glocester* (then a Child) upon the *Throne*, with Intention to Destroy him too, as soon as their Matters were Ripe; and in the mean time they thought it wou'd Cool and Quiet the *Royalists*, who might Compound for one of the *Family*, the two Elder Brothers being then *Abroad*, and no Prospect of their Return. The *King* was Aware of this, and Arm'd the Duke of *Glocester* against it, as you will find in the following Account commonly Printed at the End of *ΕΙΣΗΓΕΙΣ* and in the History of the King's *Martyrdom*. Which for your Remembrance and the moving Expressions that are in it, I will here set down.

(2.) " A true Relation of the King's Speech  
" to the Lady *Elizabeth*, and the Duke  
" of *Glocester*, the Day before his  
" Death.

" **H**IS Children being come to meet  
" him, he first gave his Blessing  
" to the Lady *Elizabeth*; and bade her re-

member to tell her Brother *James*, when-  
" ever she should see him, That it was his  
" Father's last desire, that he shou'd no more  
" look upon *Charles* as his Eldest Brother  
" only, but be Obedient to him, as his  
" Sovereign; and that they shou'd Love one  
" another, and Forgive their Father's Ene-  
" mies. Then said the King to her, Sweet-  
" heart you'l forget this: No, said she, I  
" shall not forget it while I live: And  
" pouring forth abundance of Tears, promi-  
" sed him to write down the Particulars.

" Then the King taking the Duke of  
" *Glocester* upon his Knee, said, Sweet-heart,  
" now they will cut off thy Father's Head;  
" (upon which Words the Child looked  
" very stedfastly upon him) Mark, Child,  
" what I say, They will Cut of my Head,  
" and perhaps make thee a King: But mark  
" what I say, You must not be a King,  
" so long as your Brothers *Charles* and *James*  
" do live: For they will cut off your Bro-  
" thers Heads (when they can Catch them)  
" and cut off thy Head too at the last;  
" and therefore I charge you; do not be  
" made a King by them. At which the  
" Child Sighing, said, I will be Torn in  
" Pieces first. Which falling so Unexpect-  
" edly from one so Young, it made the  
" King rejoyce exceedingly.

(3.) In another Relation from the Lady  
*Elizabeth's* own Hand she said, " Further, He  
" Commanded us all to Forgive those People,  
" but never to Trust them; for they had  
" been most false to him, and to those  
" that gave them Power, and he fear'd  
" also to their own Souls. And desir'd me  
" not to Grieve for him, for he should Dye  
" a



" a Martyr. And that he Doubted not  
 " but the Lord would Settle his Throne  
 " upon his Son, and that we should be all  
 " Happier, than we could have expected  
 " to have been, if he had liv'd. With  
 " many other things, which at present  
 " I cannot remember.

This was Subscrib'd.

ELIZABETH.

(4.) Another Relation from the Lady Elizabeth.

" The King said to the Duke of Gloucester,  
 " That he would say nothing to him but  
 " what was for the Good of his Soul.  
 " He told him, that he heard that the  
 " Army Intended to make him King; but  
 " it was a thing not for him to take up-  
 " on him, if he Regarded the Welfare of  
 " his Soul, for he had two Brothers be-  
 " fore him; And therefore Commanded him  
 " upon his Blessing, Never to Accept of it,  
 " Unless it redounded Lawfully upon him.  
 " And Commanded him to Fear the Lord,  
 " and He would Provide for him.

(5.) Country-m. You have Melted me into Tears by these Relations!—O good God! To see that Pious King Breathing out his Soul, under the Inhuman Barbarity of Rebellious Subjects, who Usurp'd an Authority to Try and Condemn their Sovereign (and the Best ever England had) by Virtue of the Power of the People, that is, as you have rightly Explain'd it, of Belial and Beelzebub—And to see the Care he took of his Children, and thought their Souls concern'd in Preserving the Succession—And he was not then Acting a Part, or Disssembling with God or Man, or Could have any By Ends in it; But having Prepar'd his Soul for Death, (which he was to undergo the Day following) he Next took Care for the Souls of his Children, and to Fortify them against Sin, tho' Baited with the Allurments of an Earthly Crown. And how did he Prophecy the Restoration of his Son and Royal Family, then so far out of Prospect!

Rehears. You see the Design they had in setting up the Duke of Gloucester to be King. And when they had made their Use of him, they knew how to Dispose of him, and make an End of Monarchy.

(6.) Country-m. Their Preserving the Duke of Gloucester at that time, was like their Design in the Rye-House Conspiracy (the Account of which I have Read) where after they had Murder'd the King and the Duke,

they resolv'd to Preserve the Princess Anne. But for what Reason? And what was it they were to do with her? As it is told in the said Account, and fully Prov'd upon Oath, they Intended To Marry her to Some Small Country Gentleman, to keep out Foreign Pretenders.

(7.) Rehears. It is well Observ'd, Country-man; And we may now see what is the End of all their Kindness to any of the Royal Family! It ends all in Commonwealth,—And they Play one of the Family against Another, to Destroy them by Each other. For they otherwise stand too Strong, being Supported by the Law of God, of the Land, and of all the Earth: That they can hardly be Ruin'd but by one another; And while they are True to Themselves, and Maintain their Succession, they will Triumph over all their Whigg and Rebel Enemies. But if they prove a House Divided—Great will be the Fall thereof! Then tell it in Gath, and Publish it in the Streets of Ashkelon, then let the Philistine Rejoyce, and the Daughters of the Uncircumcised Triumph! And thenceforward let Great Britain be Surnamed Ichabod!

## ADVERTISEMENT S.

A Treatise of Sea Diseases, of their Nature, Causes and Cure. Also an Essay on Bleeding in Fevers By W. Cockburn M. D. Late Physician of his Majesty's Fleet. Fellow of R. S. and of the College of Physicians.

A Comparative Description of the Muscles in Man and in a Quadruped. By James Douglas M. D.

A Project for a Royal Tythe, or general Tax, which by suppressing all the Ancient Funds for raising the publick Revenues, and for ever abolishing all Exemptions, unequal Assessments &c. will furnish the Government with a fixt and certain Revenue, sufficient for all its Exigencies without oppressing the Subject. By the Famous Monsieur Vauban Marshal of France, &c.

THE Present State of the Court of Rome Or the Lives of the Present Pope Clement XI. and of the present College of Cardinals. Written Originally in Italian, by a Gentleman belonging to the Court of Rome, and newly Translated into English from the Italian Manuscript, never as yet made Publick. With a Preface by the Publisher, containing some few Remarks on the Rise and Nature of the College of Cardinals, on the Maxims of their Government, and short Account of the present Pope's Elevation to the Papacy, and of the most remarkable Occurrences in his Pontificate.

THE Scripture History of the Sabbath. By Samuel Grascome a Presbyter of the Church of England.

A Consolatory Letter to the Lady Skovel, on the calamitous Loss of her Husband and two only Sons (viz.) Sir Cloudestly Skovel Rere Admiral of Great Britain, &c. Sir John Narbrough, Bar. and James Narbrough Esq. Now published at the Desire of their Relations By G. C. M. A. and Rector of Crayford.



# THE REHEARSAL.

1. I knew not the *Author of Jura Populi Anglicani*. And I refer to him to Judge of the *Law-Point* with me.
2. Of our *Constitution*, as suppos'd *Superior* to *King* and *Parliament*.
3. Of the *Distinction* betwixt the *Government* and the *Governors*.
4. The *Instance* of *Marriage* Consider'd, as to the *Choice* of our *Governors*.
5. And of the *Choice* of the *Ministers* of the *Gospel* That the *Frame* of the *Government* cannot be *Alter'd* by either.
6. I decline the *Authority* of *Mr. Hooker* in this *Case*, with all due *Respect* to him, and to *Mr. Hoadly*.

SATURDAY, July 3. 1708.

(1.) *Country-man*.

**Y**OU are Call'd upon, *Master*, by the *Observer*, who in his of the 16th last Month, Vol. 7. N. 35. Accuses you for Treating with Contempt the *Author of Jura Populi Anglicani*, who he says is a *Learned* and *Great Lawyer*, and is known to be one of the *Greatest* men in *England*.

*Rehearsal*. I ask his Pardon, if I have been Guilty of any *Ill Manners* towards him. For I knew him not, nor do now, otherwise than as he is here Describ'd by the *Observer*. And I shall be very Glad to be instructed by so *Great* a Man, wherein I have gone out of the way, especially as to the *Laws* of *England*, wherein the *Observer* tells me his *Profession* lies. And therefore I leave it to him to Judge of those *Laws* I have produc'd which Bar all *Coercion* upon the *Crown*.

(2.) *Country-m*. But in the next *Observation*, N. 36. he comes to the Argument with you, and says, That our *Prince*, *Electors*, and *Parliament*, have their Power from the *Constitution*: And the same *Laws* that Limit the one, Limit the other. And this he brings as an Answer to your Assertion, that the *Free-holders* have no Right of *Charters*, nor the *Members* of voting, but what they have from the *Crown*.

*Rehearsal*. Then he Supposes whatever he means by the *Constitution* to be something different from *Prince*, *Parliament*, and *Electors*, and *Superior* to them, and *Prior* to them all. Because all these (according to a Scheme) Receive their *Authority* from the *Constitution*. Now he is Desir'd to shew

that *Constitution* which made *Kings* and *Parliaments*. And who made that *Constitution*? Or did it make it self? Did it make *Laws* before there were *Kings* or *Parliaments*, by which these *Kings* and *Parliaments* shou'd be *Regulated* and *Limited*? Or is there any *Law* of the Land which the *King* and *Parliament* may not *Repeal*? How then are they *Limited* by the *Law*? I desire him to look into my first *Volume*, N. 136. 139. 140. and there he will see what our *Constitution* is.

*Country-m*. All that he cou'd mean by it is the *Original Power* of the *People*, and the *Independent State* of *Nature*. And that you have to *Baffle* and *Expos'd*, that no body now will venture to Name it in *Express* terms, but think that in other Words it may pass upon those who do not Think.

But he Quotes the *Learned Mr. Hooker* saying, That all *Government* must come either from the *Choice* of the *People*, or the *Appointment* of *God*.

*Rehearsal*. Who denies it? This is Trifling. And he himself in the same Place owns *Government* to be of *Divine Institution*.

(3.) *Country-m*. Ay, that is as to *Government* in General, but for the *Choice* of the *Persons*, that he says is in the *People*.

*Rehearsal*. That very Pretence is Answer'd in my first *Volume*. N. 134. Where it is shew'd that *Government* is Nothing but the *Form* or *Species* of the *Government*, and the *Persons* who Govern. And if the *Holy Scriptures* are a *Good Authority*, I have Prov'd it to a *Demonstration*, that *God* did *Appoint Both*. And that the *People* cou'd *Appoint Neither*. And I will Desire the *Observer*



Observer of any others who Oppose me, to Read first what I have said, and not put me to Repeat.

(4) Country-m. He gives an Instance of Marriage, which is of Divine Institution, and yet Men have Liberty to Chuse their Wives.

Rehears. Let him shew the like Liberty given to Subjects to Chuse their King. The People were Always Subject. And the King never Dies. So they are never Free from his Subjection. A Man may Chuse his Wife, but the People cannot Chuse their King. For the whole Body of the People cannot do it, and the whole Body of the People never were, or ever can be truly Represented. Which I have made very Plain. Every Party call themselves the People, and the Opposit Party is as much the People. The first Man Born was Born in Subjection, and so have All ever since. So that they were never Free to Chuse for themselves. And the Ball of Government, tho' Toss'd from one to another, was never let fall so low as to come to the whole Body of the People. Therefore they cou'd never Chuse, or Ever did. Pray, which is the People of all the Confederated <sup>165</sup>Parliam now in Poland? This Plea of the People is a perfect Jest. And ought not to be Mention'd by any against me, till they have Answer'd what I have said upon that Head.

(5) Country-m. He gives another Instance, the Chuse of the Ministers of the Gospel by those who have Authority to Chuse and to Ordain them.

Rehears. And I give the same Answer. Let him shew the like Authority given to the People to Chuse their King.

But Country-Man, I wou'd ask you one Question. Tho' you may Chuse your Wife, yet can you Alter the Laws of Marriage which God has Appointed? If you shou'd Promise to Obey, and give her the Rule and Dominion over you, wou'd this stand, by Vertue of your Contract, against that Subjection which God has Commanded the Wife to pay to her Husband?

Country-m. No sure. We cannot Alter the Laws of God.

Rehears. Yet from this Suppos'd Authority in the People to Chuse their King, it is Argu'd that they may likewise Alter the whole Frame and Species of that Government which God at first Appointed, and may Frame and Contrive what New sort of Government they think fit. Nay that they may Alter the very Tenors of Government, and make the People Judges over the King, and He to be Subject and Accountable to Them!

And by the like sort of Argument, that the People may also Alter the Frame of Church Government which Christ and His Apostles left in the Church, and set up any New Sort or Fashion of Government they like better. These are the Now Modish Principles, and brought to Reconcile all the Differences about Church Matters! As if that wou'd Settle them, and not bring in a Thousand times more Confusion and Distraction among Us!

(6.) Country-m. But after this he brings Mr. Hooker Plumm upon you, for the Original Power of the People, and Joins Mr. Hoadly with him.

Rehears. If Mr. Hooker says the same things as Mr. Hoadly, I must Oppose Mr. Hooker as well as Mr. Hoadly. And desire some Reasons, besides their Authority. Mr. Hooker was a Learned Man, and I believe Mr. Hoadly to be so too. But Learned Men may fall into Mistakes, and we have many Examples. It is long since I thought Mr. Hooker to have gone Wrong in this Matter. And I have seen the Mischief it has done. He is Quoted by Mr. Lock, by Observators and Reviews, and most of the Republican Writers. But I have not Attack'd him, because of the Reputation he has (otherwise) Deservedly Obtain'd in the Church of England. Yet I wou'd not be Misled by him. *Amicus Plato, Sed Magis amica Veritas.* And I am not taught *Jurare in verba Magistri*: Therefore I desire an Answer to what I have said and not to tell me who is of another Opinion.

#### ADVERTISEMENT S.

Charity and Unity, in a Sermon preach'd at Hertford School-Feast by Henry Nelson, [Rector of Hunston, and Vicar of Stansted Abbot in Hertfordshire] Printed and Sold by J. Morphew near Stationers-Hall.

A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit. In two parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. In the Former is inserted a Digression, proving that the Collection of the Code of the Four Gospels in Trajan's Time is no way Derogatory to the sufficient Attestation of them. By Henry Dodwell, M. A.

THE Philosophical Principles of natural Religion containing the Elements of natural Philosophy, and the Proofs of natural Religion arising from them, By George Cheyne, M. D. And F. R. S.

THE Necessity of a Lawful Ministry: A Sermon Preach'd at Horncastle in Lincolnshire. At the Visitation of the Reverend the Archdeacon of Lincoln. By Matthias Symson M. A. Rector of Moorby, and Chaplain to his Grace James Duke of Montrose. Published at the Desire of the Clergy.

A Discourse by way of Dialogue. On Providence, the Happiness of a Religious Life, the Divine Authority of the Scriptures, the Doctrine of the Blessed Trinity, and the Wisdom of God in the Creation of the World. By Sir Humphry Mackworth.



# THE REHEARSAL.

1. All Civil Power is *Deriv'd* from the Crown.  
*Authority* only do's *Determin*. Not *Law*, *Justice*, or *Reason*.
2. The People cannot *Derive* their *Authority*. They ever were, and must be in *Subjection*.
3. The *Observator* puts the whole in the *Commons*, without *King*, or *House of Lords*.  
The *Coronation-Oath* no *Original Contract*.
4. The Modern *Stile* of our *Acts of Parliament* Explain'd. And by *Authority* of the same.
5. The *Ancient Stile*.
6. The *King* has more Properly a *Negative* upon the *Parliament* than They upon Him.

WEDNESDAY, July 7. 1708.

(1.) *Country-man*. I Think, *Master*, That Notwithstanding all the *Objections* of the *Observator*, your *Position* will stand, That the *Freeholders* have no *Right of Chusing*, nor the *Members of Voting*, but what they have from the *Crown*.

*Rehearsal*. All *Power* is *Derivative* but *God's*. The *Authority* of the *Crown* is *Deriv'd* from *God*, and from Him Only, as our *Laws* Speak, which I have before *Quoted*. And ther is or can be no *Civil Authority* in the *Kingdom* but what is *Deriv'd* from the *Crown*, as the only *Fountain* and *Source* of all *Human Authority*. Ther can be no *Co-Ordinate Powers* in the same *Government*, nor *Ballancing of Power*. It is all *Nonsense* and *Contradiction*. It is *Civil War* instead of *Government*. The *Last Resort* must *Determine* every thing. And it is *Absolute* and *Arbitrary*, and must be so, in whatever *Sort of Government*. Ther is no *Avoiding* it. And ther cou'd be no *Government* without it. To talk of *Reason* and *Justice*—That will not do. Go through the *World*, you will hardly find three men *Agree* what is *Just* or *Reasonable*. You see, *Mr. Observator*, you and I cannot *Agree* about it. Therefore ther must be a *Judge*. And it is as vain to say the *Law* will *Determine* it. The *Law* never *Determin'd* any *Controversy* yet, or ever Can. It is *Nothing*, it is but a *Dead Letter*, and has no *Force* at all, till it is *Pronounc'd* out of the

Mouth of a *Judge* who is vested with *Authority*. And tho' the *Judge* shou'd *Decree* contrary to the *Law*, yet it is *Law*, and has its full *Force* and *Effect*, till it is *Revers'd* by some *Higher Judge* who has a *Superior Authority*. And when we come to the *Highest*, there we must *Abide*, and the *Determination* is *Law*, tho' it were *Contrary* to all the *Written Laws* in the *Nation*. So that it is *Authority* only can *Determine*. And neither *Law*, nor *Reason*, nor *Justice*, can *Determine* any thing. They are but *Words*, and have no *Authority*. Every man is *Judge* of these, according to his own *Sense* of it. And where *Every body* is *Judge*, *No body* is *Judge*. Here can be no *Government* or *Peace* in the *World*. Therefore the *People* cannot be *Judge*, for that is *Every body*, and *No body*. It is *Endless Confusion*, which I have *Sufficiently Expos'd* already.

(2.) And since all *Human Power* must be *Deriv'd* from some or other who had *Authority* to *Grant* it, let the *People* shew who Gave them that *Authority* they *Pretend* to. Their *Independent State of Nature* will not do. That has been *Baff'd* till it is made *Ridiculous*. And *Mankind* was always under *Government* from the first *Man* that was *Born*. And *Government* was then *Instituted* by *God*, as I have fully shew'd. So that it was no *Invention* of the *People*. For it was in *Being* before ever ther was



a Man Born in the World. And from the first Institution of it in Adam, it has Descended without Interruption to this Day. For tho' it has Chang'd hands by Conquests, Usurpations, and Rebellions, yet it never Ceas'd, but whoever took it from another, kept it himself; And never Suffer'd it to come to the Free and Equal Vote of the People. They are still kept under, whoever gets the Government. But their Name is made use of to Catch Fools.

(3.) Country-m. The Observer you were upon of the 19th last Month, Num. 36. says, The Original Contract or Coronation Oath—Obliges the Prince to Confirm such Laws as the Commons Choose. And that you may be sure he means only the Commons, he gives it in Latin, such Laws (says he) Quas Vulgus Elegerit, as it is in the Latin Oath. And in the French of Ed. 2. and 3. it is, Les Quels la Communante aur' Esue. And in the English of Hen. viii. and other times it is, which the Commons of the Realm shall Choose. So that here (says he) 'tis plain, the King or Queen derive their Authority of Confirming the Laws, or giving the Royal Assent to them, from our Constitution; and with this Qualification, that they must be such as the Commons or Community choose.

Rehears. Here the Lords are left Quite out from being any Part of our Constitution. And the King (or Queen) made but a Cypher in it. For if he Must Confirm those Laws the Commons choose, he is but an Officer that puts the Seals to it, and the whole Power is with the Commons, and the Royal Assent is but a Ceremony; which if the King will not do, they may Compell him, or do it without him. As they have done before Now. And this is fine Doctrin to be Trump't up now again!

As to his Argument from the Coronation Oath, I have Answer'd it in the first Volume, N. 126. and 143. It is no Original Contract, for the King is King before it, and as much before as after. Even K. Will. was not Crown'd for some time after he was made King. Yet he was King to all Intents and Purposes as much Before as After. Coronation and Coronation-Oaths were not from the Beginning, nor are they Essential to Government. The King gives us there the Security of his Oath, and if he Breaks it, he is Guilty before God of the Breach of an Oath; but this gives no Coercion to his Subjects over him.

(4.) Country-m. The Observer lays Stress upon the Form of our Acts of Parliament, Be it Enacted by the King, with the Advice of the Lords Spiritual and Temporal, and Commons &c. And by Authority of the same. Whence he Infers that they have a Share in the Legislature, and bids you Answer it if you can.

Rehears. I think the Form makes for me against him. For the Enacting part is Attributed only to the King. Be it Enacted by the King—Then follows, With the Advice of &c. To Advise or Consent is one thing, but to Enact is another. And by Authority of the same, that is, By the same Authority before Mentioned, of the King who Enacts, and the Lords and Commons who Advise or Consent.

But I will Grant ther is an Authority (tho' not over the King) in the Lords and Commons. For it is not Every one that has the Privilege, or Authority, if you please to call it so, to Advise the King in making of Laws, or whose Consent he thinks Necessary to it. But then this Privilege or Authority is Deriv'd wholly and Solely from the Crown. If they held it Independently of the Crown, they wou'd be Co-Ordinate Powers, which our Law Abhors, and is a Contradiction in all Government.

(5.) We may Observe likewise that this Form of Acts of Parliament is but of later Days, the former Stile was, Be it Enacted by the King, with the Advice of the Lords, the Commons humbly Praying. The Commons did then Petition for their Laws. Forms may Alter, but our Constitution is the same.

(6.) Country-m. It is of great use, Master, to Correct these Vulgar Errors that Run among the People. For by this they mistake our Constitution, and are Dispos'd for Rebellion. See an Example of it here. From that Common saying, That the King has only a Negative Voice in the making of Laws (which you have Confuted already) the Observer now Improves upon it, and wou'd take even That from the Crown, and makes the King (or Queen) Oblig'd to Confirm such Laws as the Commons Choose: And then he's a King of Clouts indeed! These Men from Scraps of Sayings they Pick out of their Madus's and other little Books not worth a Groat, wou'd Persuade Us against our Constitution, what it was, and what we see it before our Eyes at this Day. For when both Houses of Parliament have Prepar'd a Bill, they Present it to the King, to be Pass'd into a Law, and he either Enacts it, or Rejects it, as he thinks fit. But he do's not Present a Bill to them, to be Pass'd by them into a Law. So that they have no Occasion for a Negative, for he never Asks them the Question. But when he Rejects a Bill, this is a Negative upon them. And the Affirmative is wholly with him, to say, I will this to be a Law. And this makes it a Law. The Parliament Prepares. He gives the Sanction. But our Demagogues wou'd take All from the Crown—



# THE REHEARSAL.

1. Of the Act of Indemnity and Oblivion upon the Restoration of King Char. II. Of what Use to the Presbyterians.
2. The first Step to Reformation is in our Thoughts and Principles.
3. The present *Observer* set to Answer the former, as to the Murder of the King.
4. I have no Malice to the Presbyterians. The best way is to let them alone. To Forgive but not to Trust them.
5. The *Observer* Charges me, from Sr. John Dingley's Papers, of Reflecting upon the Princess Sophia.
6. And applies the Calumny to the Prince and Princess of Orange, and the late Revolution.
7. He is For and against Revolution-Principles, for they Cut both ways.

SATURDAY, July 10. 1708.

(1.) *Country-man.* **T**HE *Observer* is not Pleas'd with you, Master, for Producing the Papers of Sr. John Dingley. He says it was only to Abuse the poor Presbyterians. But that the Act of Indemnity Clears them from all that.

*Rehearsal.* From what? From the Punishment due to their Rebellion? But, *Country-man*, this Confirms their Guilt. Else, what Needed they an Act of Indemnity? A Pardon Supposes a Crime.

*Country-m.* But he calls it an Act of Oblivion, (in the *Observer* of the 30th last Month, Num. 39.) which pass'd in the Reign of King Char. II.

*Rehearsal.* And what was it we were to Forget? Was it their Good Deeds, or their Wicked ones? And I wish they were Forgotten, so they would do them no more. But have they done nothing since that time which calls their old Sins to Remembrance? Men cannot Forget, while they continue the same Practices. Has the *Observer* forgot Pentland Hills, and Bothwell Bridge in Scotland, Praise—God—Barebone's Plot, the Rye House, and many more in England, not to name others of later Date? Let him look the *Wolf Stript*. Sect. v. p. 21, of the first Edition, and he will see some more Instances after that Act of Oblivion.

(2.) *Country-m.* He says that several Presbyterian Ministers in and about London were against Cutting off the King's Head, when they saw it come to that.

*Rehearsal.* No doubt men may Start at their own Wickedness when they see the dismal Effects of it. And all men do not see these Effects at first. Is thy Servant a Dog that I shou'd do these things? said Hazael. Men are Drawn into Wickedness by Degrees. First we give way to Evil Thoughts of the King, and lose all Reverence to his Authority: Then we Delight to Blacken him, and give wrong Turns to all his Actions: Then we Caball: And at last take Arms, under the Specious Pretence of Liberty, and Property, ay and of Religion too, which Forbids it. And then we must Destroy him for our own Security! Therefore Solomon began at the Root, and bade Us beware of Cursing the King in our Thoughts. And for this Reason I have Endeavour'd to Disprove the Principles of Rebellion. For our Actions flow from thence.

But as to the Part the Presbyterians had in the Murder of King Char. I. or the Restoration of King Char. II. of which the *Observer* Boasts, I refer him to that Book which his Predecessor *Observer* took to task, call'd *Cassandra*, where in the first Part, Sect. xiv. and xv. these two Points are Particularly Consider'd. And are not at all Answer'd, either by this or the former *Observer*.

(3.) But what will he say to *Tutchin-Observer* which he Continues? Who Justifies the De-Collation (as he in Scorn calls it) of K. Char. I. And Ridicules its being a Martyrdom. Which he will find in my first Volume, see Charles in the Index. And can the Act of Oblivion take Place, while these

*Horrid*



Horrid things are every Day Repeated, and the Wounds of our Martyr'd Sovereign, and of Monarchy, are thus Ript up, and kept still Fresh a Bleeding!

(4.) But I have no Malice to the Presbyterians, tho' I cannot Forget them. They will Rub up our Memories! I wou'd only Imitate the Piety and the Prudence of King Char. I. in his Dying words to his Children, which I have given you before, that is, To forgive these men, but never to TRUST them, for that they had been most FALSE to him who gave them POWER.

But I love not to Rake into Dirt. I have only Refer'd the Observer where he will find Answers to his Vindications of them, but I do not Repeat. And the Kindest thing he can do for them, is to say Nothing of them, for the less of them the Better—Therefore I leave him to pursue his other Matters, wherein he Performs to much more Advantage.

(5.) Country-m. But he has another Charge upon you, Master, and more Terrible than this—In the same Observer, N. 39. he says of the Publisher of these Papers of Sr. John Dingley's, That her Royal Highness Princess SOPHIA, is much Oblig'd to him for Accusing her Mother of being Privy to such a Plot against her own Father and Brother, and not Revealing it. He makes her a very Dutiful Daughter and Sister.

Rehears. This was straining a Blow at me as much out of the way as when they wou'd make me an Enemy to the Revolution! For was it any Reflection upon the Princess Sophia to set down an Answer of her Mother's which was very Christian, and very Loyal? Was that to say, or to suppose, that Princess Sophia wou'd not have done the same? That She wou'd not have prov'd as Dutiful a Daughter, and as Just and Kind a Sister, had her Case been the same? Or that the Offer of a Crown, from the Hands of Rebels, and Contrary to the Laws of the Land, wou'd have made her Swerve in the least, from her Duty to God, to the King her Father, or to the King her Brother? Tho' Popery was Objected to them, and tho' it had been True?

And to Charge the Queen of Bohemia that She did not Reveal this Conspiracy to her Father and her Brother, is I suppose speaking without Book. Unless the Observer was let into the Secret more than Sr. John Dingley, and knew that She did not.

(6.) Country-m. But he says, Allowing the Charge to be true, have you not given the Presbyterians an Unlucky Opportunity to Reply, that they Remember the Time, when the Church

of England made just Application to the late King James's Daughter, and his Son in Law, to take Arms against their Father, &c.

Rehears. To take Arms against their Father—Did any body Desire them to do that? And was Mr. Observer and the Presbyterians in this Secret too? How else shou'd they make this Reply? The Prince of Orange Declar'd against it. Will they give Him the Lie too? But why do they not Name those of the Church of England who made this Application? They have been often Desir'd to do it. But it is such a Secret that they cannot find it out! Sr. John Dingley Names Mackdowell, and Layten, and Peters, who where Presbyterian Preachers and sent to Solicite the King and Queen of Bohemia to take Arms against their Father. Let the Observer Name those Bishops or Clergy, or true Sons of the Church of England, who made the like Application to the Prince or Princess of Orange. But these Men will put the Revolution upon the Depositing Point, upon the same Foot with the 30 of January, and Justify Both upon the same Principles. They will not take Notice of the Abdication upon which the Convention went. They care not a Farthing for a Revolution, Unless they can make it a Rebellion too! Else it is no Revolution for Them!

(7.) Country-m. This then is what they Mean by Revolution-Principles. For they wou'd Hang any Man of Revolution-Principles, where ther was no Rebellion in it, but Restoring of Right, as in the Revolution which brought Home K. Char. II. Monmouth was of Revolution-Principles. And the Prince of Orange was for Another Revolution. And they that were for the late Invasion were of Revolution-Principles.

Country-m. Then one Revolution produces Another. Is ther no Gelt-Revolution that wou'd Beget no more? For they'r Chargeable things. It's a Good thing, Master, to know when one is well. For we often Change for the Worse!

#### ADVERTISEMENT S.

THE Scripture History of the Sabbath. By Samuel Grascome a Presbyter of the Church of England. Consolatory Letter to the Lady Shovel, on the calamitous Loss of her Husband and two only Sons. (viz.) Sir Cloudesly Shovel Rere-Admiral of Great Britain, &c. Sir John Narbrough, Bar. and James Narbrough Esq. Now published at the Desire of their Relations. By G. C. M. A. and Rector of Crayford.

THE Necessity of a Lawful Ministry: A Sermon Preach'd at Horncastle in Lincolnshire. At the Visitation of the Reverend the Archdeacon of Lincoln. By Matthias Symson M. A. Rector of Moorby, and Chaplain to his Grace James Duke of Montrose. Publish'd at the Desire of the Clergy.



THE

## REHEARSAL.

1. The Scots a Brave and a Loyal Nation, always for Monarchy.
2. They Asserted the Cause of K. Char. I. to the Last. But the Presbyterians there Oppos'd them, and Sold the King.
3. The Dispute betwixt the Presbyterians and the Independents which of them did Murder the King.
4. By the Review's Argument the Presbyterians did Murder the King.
5. The Review Clears himself from being Mad.
6. He runs a Muck— And calls Westminster-Hall a Tenement of Satan.
7. Why he is so Angrie at Westminster-Hall.

WEDNESDAY, July 14. 1708.

(1.) *Country-man.* **T**HE *Observer* you were last upon of the 30th last Month, Num. 39. Says in Vindication of the Presbyterians, Did not the Scots make their Country a Field of Blood, and Expose it to Ruin and Devastation, by endeavouring to preserve K. Charles the First, and by actually bringing over K. Charles the Second?

*Rehearsal:* What is this to the Presbyterians? A grant the Scots to be a Brave and a Loyal Nation. They were always for Monarchy. And as few Interruptions of the Royal Line is to be seen in their History, as in any Nation of Europe. They never were a Common-wealth, nor could Oliver himself force them to it, till by the help of the Scotch Covenanters he had Conquer'd the Loyal Party there. And the first step towards the Restoration was Concerted there with Monk— But not by the Presbyterians.

(2.) It is very Observable how the Genius of that Nation Alter'd from the Days of the Covenant, as if it had Drank Poison. Which yet could not Extinguish the Native Generosity of that People. But it Burn'd the Stronger in those Breasts which were Proof against the Witchcraft of Presbytery. And they were then (as they are still) the Greatest and most Noble Part of that Nation. The Parliament there rais'd a Gallant Army under the Command of Duke Hamilton, to Rescue K. Char. I. then in the hands of his Murderers in England. This was Commonly call'd The Duke's Engagement. But the General Assembly Protested against it, as an Unlawful Engagement, and contrary to the Covenant; And their Bull-Weathers of Pres-

chers laid out their Lungs all over the Nation to Perswade the People from it, as being an Engagement against God and his Cause! And when that Army was unhappily Defeated in England, the Kirk in Scotland put all those under Censure who were concern'd in it, and forc'd them to stand on the Stool of Repentance, and Confess the Unlawfulness of that Engagement, even after the Murder of the King, to shew how Heavily they were Sorry for it! And who wou'd not submit to this Discipline were *Harrass'd* and Ruin'd, they and their Families. And to shew their Sincerity, they wrote Letters to the King then in Restraint, Professing there utmost Detestation of his being under Confinement, or any Violence to be offer'd to his Sacred Person; And how Joyful they wou'd be to see his Majesty Restor'd to his Honour and Freedom: And at the same time sent their Protestations to the Parliament in England against the King's being Admitted with Honour to any of his Houses in or near London (as they had Stipulated, in *Mockery*, when they Sold him) till he had first given Sufficient Security for the Establishment of the Covenant and the Extirpation of Episcopacy. You will see the Dates of these Letters in the xiv. Sect. of the first Part of *Cassandra*, with a larger Account of these things. And I think I was Oblig'd to say thus much of it here, That the Selling the King (little to their Honour who Bought him) and the Base Treachery of the Presbyterians towards him, might not lye upon the Nation, but at their Door only who were Guilty of it. And now they wou'd (*Modestly*!) Shelter themselves under the Loyalty of that Nation which they have Disgrac'd. If the Nation cou'd have been Justify'd without Expoling



posing the *Presbyterians*, I had Said Nothing of it. But *Scotland* has suffer'd too much By them, to Suffer For them too.

(3.) *Country-m.* 'Tis a pleasant Dispute betwixt the *Presbyterians* and *Independents* which of them Kill'd the King? The *Independents* say they only Cut off his Head—Not of a King, but of a Private Man who had no Marks of Royalty about him, no Guards, no Revenues, no Power. And the *Presbyterians* had Taught them to Distinguish betwixt the King's Authority and his Person. Therefore that the Authority being Gon, the Person was no more than of another Man. And the *Presbyterians* cannot Deny but that they Slew his Authority, and Consequently (say the *Independents*) they Slew the King. It was they who first took Arms against him, and carry'd on their Rebellion till they had Dispos'd him of all his Power, and put him in Prison. Then the *Independents* came in only as the Executioners. As said an Old Ballad, to the Tune of *Forty Eighth*.

Soon their Unhallow'd fingers Stript  
Their Sovereign Liege of Power and Land,  
And having Smote their Master, Slipt  
The Sword into their Fellows hand:  
But he that wears his Eyes may Note,  
That oft a Butcher binds a Goat,  
And leaves his Boy to Cut her Throat.

Why shou'd the *Presbyterians* be Angry  
at their Apt Scholars, the *Independents*,  
*Anabaptists*, &c, who Learn'd their Doctrin,  
and follow'd their Example? As says my  
Ballad again,

For what's the *Enthusiastick* Breed,  
Or Men of *Knipperdolling's* Creed,  
But Covenanters Run up to Seed?

(4.) *Rehears.* Why may not I say that the *Presbyterians* Kill'd K. Char. I. as well as the *Review* says that I kill'd K. Jam. II. Because he Supposes I was at the *Boyn*? And he Argues that Every Bullet Shot there did Kill the King, being so Design'd. (See my 2. Vol. N. 41.) Which I will Allow him. For Imagining the King's Death is Treason, much more Shooting at him. And this is what I have been Labouring all along, to Convince Men that the Thought of Resistance is Rebellion. As he who Hateth his Brother is a Murderer. And the Principle of Power in the People do's Depose and Murder all the Kings and Governments in the World! And therefore the *Observer* can never Clear the *Presbyterians* from the Murder of the King, Unless he can Clear them from having Resisted him, and taken Arms against him. It was this Principle of Resistance which Cut off his Head more

than the *Ax*! And it is in vain to Dispute who gave the Blow. The Matter is who Dethron'd him, Stript him of his Power, and brought him to the Block! These—These—were his Murderers!

(5.) *Country-m.* But now you have Quoted the *Review*, and Allow'd his Argument, That you had Kill'd the King if you had been in Arms against him at the *Boyn*. I desire your Animadversions upon his late Performances, for they seem to be Extraordinary.

*Rehears.* He has got a Mad-Man to Talk with, and to keep Peace with him, for None Else cou'd do it. And he Vindicates Himself from being Mad. This *Julian Johnson* did in the last Book he wrote, which Confirm'd all Sober-Men in the Opinion they had of him before.

(6.) The *Review* is now Running a Muck—He is Resolv'd to Kill every Man he meets, till some or other Knock him o'th' Head. This seems his full Resolution, and to Dye no other Death! He falls most Outragiously upon *Westminster-Hall*, upon the Army, and upon the Parliament. He will not Leave one Rag of the Government but what he Tears to Pieces! In his of the 22. last Month, Num. 37. he calls *Westminster-Hall* an Old Tenement of *Sathan's*. For thus he tells his Story, Walking along your Streets, not long ago, near an Old Tenement of *Sathan's* call'd *Westminster-Hall*—

(7.) *Country-m.* He Smarted there once and was order'd to the Pillory. And has been an Enemy to Justice ever since! He Arraigns not any one Judge alone, but puts them all together into a Bag, which he makes the Tenement of *Sathan*!

#### ADVERTISEMENT S.

Charity and Unity, in a Sermon preach'd at Hertford School-Feast by Henry Nelson, Rector of Hunsden, and Vicar of Stansted Abbot in Hertfordshire. Printed and Sold by J. Morphew near Stationers-Hall.

A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit. In two parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. In the Former is inserted a Digression, proving that the Collection of the Code of the Four Gospels in *Trajan's* Time is no way Derogatory to the sufficient Attestation of them. By Henry Dodwell, M. A.

LAY Baptism Invalid: Or, an Essay to prove that such Baptism is Null and Void; especially to those who know that 'twas administered to them in Opposition to the Divine Right of the Apostolical Succession. By Lay-Hand, occasioned chiefly by the Anti-Episcopal Usurpations of our Dissenting Teachers. Printed for R. Burrough, and J. Baker, at the Sun and Moon in Cornhill, and sold by J. Morphew near Stationers-Hall.

THE Philosophical Principles of natural Religion containing the Elements of natural Philosophy, and the Proofs of natural Religion arising from them, By George Cheyne, M. D. And F. R. S.



## THE

## REHEARSAL.

1. The *Liberty* the *Review* takes with *Westminster-Hall* is a Dissolution of all Government.
2. He gives up our *Army* as a *Donation* to the *Devil*.
3. He makes this *Parliament* a *House of Devils*, and *Satan* their *Speaker*.
4. All this the Natural Result of *Power* in the *People*.
5. Reason to make this a *Test*. He proclaims *Violence* to be us'd against the *Parliament*.
6. How he *Harangues* the *People* upon it.
7. By a *Tory* he means a *Church-Parliament*, who will not Abolish *Episcopacy* in *England*. He sends them all to the *Devil*. And Prompts the *People* to take *Arms* against them.

SATURDAY, July 17. 1703.

(1.) Country-man. **T**HE *Review* is against the *Law*, because the *Law* is against him. And can *Justice* be Administer'd, while the *Courts of Justice* are Suffer'd to be thus Insulted, and call'd the Tenement of *Satan* by every *Mean* and *Angry* Fellow? This is the *Liberty* of the Subject he is Pleading for, the *Privilege of Free-Born ENGLISH-MEN*! And this *Liberty* is what you, *Master*, have been Proving to be perfect *Slavery*, to be a Dissolution of all *Laws* and *Government*, while no *Reverence* is paid to those by whom the *Laws* are Administer'd, but every body takes upon him to *Censure* his *Judges*, and to be *Judge* over them. This it is to make the *People* the *Last Resort*, and *Judges* Superior to *Kings* and *Parliaments*! Who now sees not this to be Utter *Confusion*?

(2.) Rehearsal. I will next shew you how he Treats our *Armies* that Fight our *Battels*, and what thanks he gives them for all their *Blood* and *Labour*. In the *Review* of the 26th last Month, Num. 39. We'll go (says he) to the very Gates of *SATAN's Kingdom*, the very *Army*, that Sink of *Blasphemy* and *Curses*, where *Heaven* is Insolently *Defy'd* every *Hour*—Even these *Wretches* *Disciplin'd* for the *Devil*, and as it were left by the *Rest of the World* as a *Donation* to the *Devil*, that know him not from their *Maker*, and know little of their *Maker*, other than to swear by His Name, that bear the very *Perfection of Wickedness* among them—And think it their *Glory* to fear *Nothing*, No not the *God* that made them, &c.

Country-m. Enough, Enough, *Master*, pray let's have no more of it—And shall those Gallant *Soldiers* who Conquer our *Enemies* Abroad, be thus Insulted and Trod upon by every little *Varlet* at Home! It would make one *Start* when he sees a *Soldier* and Cry—Ther's one of *Satan's Kingdom*! A *Donation* for the *Devil*! Keep out of his way—

Rehearsal. And he had best keep out of their way, if they are such *Devils* as he makes them! His best Excuse is, That he is Run Mad—That may save his *Bones*. He wrote this in *Midsummer-Moon*.

(3.) Country-m. And in the same *Moon*, in his *Review* of the 16 last Month, Num. 35. he falls yet more severely upon the *Parliament*, and says,

"If it were possible for a *House of Parliament* to be Metamorphos'd, and all the *Members* to be turn'd into real *Devils*, true, literal, numerical *Infernals*, with *Satan* himself to be their *Speaker*, cou'd it be a *Christians Duty* to Acquiesce with them as *Legislators*—No, no, *Gentlemen*, Names make no *Distinction* of Things, a *House of Tories* is a *House of Devils*, in a too just Sense, and *Tyranny* is *Tyranny* in any Shape, and is to be Resisted in any Shape. I say no more till this Cause comes nearer in view, &c.

Rehearsal. He speaks of the Meeting of the Present *Parliament*. And being afraid they will be *Tories*, he has thus Dress'd them up beforehand!

Country-m. If it were not for this *Satan* he cou'd do *Nothing*—*Westminster-Hall* is the



the Tenement of Satan: The Army is the very Gates of Satan's Kingdom. And the Parliament are all Devils, and Satan their Speaker! He Plays Satan at them All. Satan stands him in good stead, and is never from his Elbow.

(4.) *Rehears.* If he be not yet stark Mad, I would Reason with him a little upon his Scheme of Government. Here he makes himself Judge whether the Parliament be Tories or not. And if he so thinks, then he makes them all Devils, and as such to be Resisted. And has not Every Man the same Liberty as Mr. De Foe? And some may think Whiggs to be as Great Devils as he thinks Tories. And then let the Parliament be what it will, they must be Devils on one side or other. And all this is the Natural Result of Placing the Original of Power in the People. Has it not been made Ridiculous enough already? Is it not Apparent to any one that will open but Half an Eye, That from this very Instance brought by the Great Affector of the Power of the People, no Government whatever can Subsist where this Principle is Entertain'd. Nor can any be a good Subject who do's not Detest and Abhor it, and will not Freely and Openly Renounce it.

(5.) *Country-m.* It wou'd be a more Reasonable Test than many have been impos'd. And If the Denial of it were Made High-Treason, it cou'd be better Justify'd than some things that have been so Made, which are of far less Consequence. For this strikes at all sorts of Governments, as well Commonwealth as Monarchy. No Constitution whatsoever can stand before this Principle. For says the same Review, N. 35. p. 139. Supposing this Parliament to be Tory or High-Flying (of which by the way he is Judge) then says he,

"Nothing but Violence to oppose Oppression can save Us. And that I am sure is as Lawful to a House full of Tyrants as against one Tyrant, for it shall ever remain a Maxim with me, that Tyranny is to be Resisted, let it come in what shape, be shelter'd under what Pre- tence, or be Back'd with what Authority soever.

*Rehears.* And which do's he think best, one Tyrant, or a House full of Tyrants? He's Veering about to Monarchy!

(6.) *Country-m.* But having laid down this Principle of Violence to Oppose Oppression in the Parliament, see how he lays out his Rhetorick to Spirit up the Mobb against them.

"If ever we have (says he) a Tory, High-Flying Parliament, this Nation will

be Betray'd and sold by them to Tyranny and French Government, our Liberties will be Invaded our Sovereign insulted, our Laws be abused, our Treasury be Exhausted, honest Men will be Cruel'd, Knaves be advanc'd, and in short the Nation will be Undone.

(7.) *Rehears.* We know whom he Means by Knaves and Honest Men. And he has fully told Us what the Tory and High-Church is he speaks of, even Episcopacy and the Hierarchy of the Church of England, which he calls Un-Scriptural; and that it ought to be taken out of the way, and Great Britain to become one Presbyterian Church. And that if all other things were Granted, our whole Liturgy, Habits, Ceremonies, &c. were Given up, yet he Promises in the Name of all the Presbyterians not only of Scotland, but of England too, upon his own particular Knowledge, That they will never be Quiet nor rest Satisfy'd, while one Rag of Episcopacy remains in England. All which and much more I have shew'd out of his Book Printed last Year, Call'd *The Dissenters Vindicated, Or, A short View of the Present State of the Protestant Religion in Britain.* I began with it in the first Volume, Num. 226. and Prosecuted it in several *Rehearsals* following. To which he has not thought fit to Reply, otherwise than by saying, That he will Justify every thing in that Book—For he never *Retracts!* And by what he says now, if the Parliament shou'd do any thing in favour of the Church of England, or if he thinks they are so Inclind, then they are Devils, and he has Proclaim'd Violence to be us'd against them.

## ADVERTISEMENT S.

Sacrifice the Divine Service, from the Covenant of Grace, to the Consummation of the Mystery of Man's Redemption. By *J. Scandret*, Priest of the Church of England: To which is prefix'd a Letter to the Author, from the Reverend Mr. Charles Leslie; Chancellor of the Cathedral of Connor, in the Kingdom of Ireland.

THE Case of the Regale and of the Pontificat stated. In a summary Relation of a Conference Concerning the Independency of the Church, upon any power on Earth, in the Exercise of her Purely Spiritual Power and Authority. The Second Edition.

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THE Socinian Controversy Discuss'd: Wherein the Chief of the Socinian Tracts (Publish'd of Late Years here) are Consider'd. In VI Parts, with a General Preface to the whole, and a Vindication of the first Dialogue. By Charles Leslie, Chancellor of the Cathedral of Connor.



# THE REHEARSAL.

Whether the *Review* or I is most against *Parliaments*.

What has Provok'd the *Review* to this *Passion* against the Present *Parliament*. His *Supposition* overthrows the *Revolution*, and unhinges the Present *Government*.

He wou'd be *King* Himself. And sets Himself up above the *People*, as well as above *Kings* and *Parliaments*.

His *Flower* of *Rhetorick* upon those who take the *Oaths* in *Hypocrisy*, as a *New Monster*.

Former *Examples* shew'd him — And *Later*.

WEDNESDAY, July 21. 1708.

(1.) Country-man.

**W**Hat was it cou'd  
Provoke the *Re-*  
*view* to Attack

the *Parliament* in that *Violent* Manner as  
you shew'd in your Last? For he Flew up-  
on them, as the Saying is, Without *Fear*  
or *Wit*. If you had said the Half of that  
I know what wou'd have become of you —  
that they Accuse you of not being a Friend  
to *Parliaments*, because you wou'd keep the  
*Review* above them. And, sure, I think  
it more Reasonable, than to set *De-Foe*  
above them, and Every such as he in *En-*  
*gland*, to make *Devils* of them, and Cry to  
arms against them!

*Rehearsal*. I am not against *Parliaments*, I  
think them an Excellent *Constitution*. But  
the *Corruption* of the Best things is the  
Worst, so when some wou'd Raise the *Par-*  
*liament* above the *Crown*, and give them a  
Jurisdiction over it, the Consequences are Dread-  
ful, and is an Utter Dissolution of our *Con-*  
*stitution*. They are the King's Great Council, as  
they are Call'd in *Law*, and as they were in  
their Original *Constitution*. But when, instead  
of Councillors, they wou'd set up (as in *Forty One*)  
to be Co-Ordinate Powers, and at last Superior  
to the King, and to Sit as Judges upon him:  
Then — Then — it is that I Oppose them.  
And I have all the *Law* in *England* on  
my side. And they can never Derive a  
Power from the *People* to make them Su-  
perior to the King, which will not make e-  
ven *De-Foe* and *Tutchin* and every man in  
the Nation Superior to them. For the Ori-  
ginal Power must always be Superior to the  
Deriv'd. And they may see it now in  
his Attempt of *De-Foe* upon them. And  
tho' his Power be but small, yet it  
influences others. And we have seen  
Nations Enflam'd from such Beginnings.

There is such a thing as a *People* being  
Poison'd with ill Principles, by a Multitude  
of *Papers* and *Pamphlets*. And never was  
any Nation so Ply'd with them as ours has  
been o' late Years. And I have ventur'd  
in the Gap against a Great Multitude, And  
hope I have lost no Ground.

(2.) But now, Country-man, as to your Que-  
stion what has Provok'd the *Review* at this  
time? I'll tell you the Case. There are  
some who have lately Qualify'd themselves,  
and are Chosen in this *Parliament*. This  
frightens the *Review* and his Friends out  
of their Wits. They fancy there is a Snake  
in the Grass, and that these have not thrown  
off their old Principles, tho' they have ta-  
ken the New Oaths. And all the former  
Part of this *Review* we have been upon,  
Num. 35. is spent upon these, whom he  
calls *Abjuration* taking *Jacobites*. And in-  
deed he Paints them out in such a manner  
as I believe you never Read the like. He  
will let them be neither *Christians* nor *In-*  
*fidels*, *Papists* nor *Protestants*, *Britains* nor *For-*  
*raigners*, *High-Church* nor *Low*; Yet all of  
these together, and none of them! He makes  
such Monsters of them as never were seen  
at *Bartholomew-Fair*! And then Supposing  
such to Corrupt the *Parliament*, he Ends with  
making them a House of Devils, and Satan  
their Speaker! And calls to Arms against  
them, as you have heard.

(3.) Country-m. But is it not Uncharitable  
to Suppose that a Man takes an Oath a-  
gainst his own Mind? We ought Rather to  
think he has Chang'd his Mind, when he  
swears Contrary to what he Profess'd before.  
Otherwise what shall we say to them who  
took the Oaths to the late King James and  
his Heirs, and yet presently after took all the  
*Revolution-Oaths*? To suppose they Aged  
Hy-



*Hypocritically*, and *Contrary* to their own *Persuasion*, wou'd be to Dissolve the *Government*, and take away all *Security* in *Oaths*. But when a Man has *Qualify'd* himself according to all that the *Law* Requires, for Mr. *De-Foe* to put his Finger upon this or that Man or a Party of Men, and say they Act not *Sincerely*, and *Point* them out to the Nation to be *Mobb'd* and *Tore in Pieces*, I say this is to Undermine the *Government*, and to Suppose that they are *Sure* of no Body. It is taking the whole *Government* upon Himself, that none shall be *Trusted* or *Employ'd* but whom he thinks fit! And if any others be *Admitted* into the *Parliament*, he will *Metamorphose* them into a *House of Devils*, and *Declare War* against them, and *Spirit up* the *Mobb* to *Destroy* them!

(4.) *Rehears.* And here he takes upon him to Oppose his own *Original* of *Power*, the *People*. For None are *Admitted* to the *House of Commons* but who are *Chose* by the *People*. But no Matter for that—The *People* may be *Silly*, may be *Impos'd* upon, may be *Brib'd* and *Cheated*. Therefore Mr. *De Foe* will *Correct* their *Choice*, and *Raise* them up in *Arms* against their own *Choice*! And this Truly shews what these *Orators* for the *Power* of the *People* mean by the *People*, Every Man means *Himself*, and no more! He wou'd be *Judge* of the *People*, as well as of *Kings* and *Parliaments*! That is, in Short, Every Man wou'd be *King*! And that is all the *Sense* of these *Declamations* for the *People*, for *Liberty* and *Property*, and all the *Cant* of *Rebellion*, to *Cheat* and *Gull* the *Silly People* to their own *Destruction*, to *Raise* them up in *Arms* against one another, to *Break* through the *Laws* and an *Establish'd Constitution*, that they might be *Preserv'd* by an *Usurper* or a *Rebel*, who must *Overturn* both *Laws* and *Constitution*, to *Gain* the *Power* to *Keep* them *Invulnerable*!

(5.) *Country-m.* This *Review* says of these Men whom he Supposes take the *Oaths* in *Deceit*,

" 'Tis no breach of my *Charity* to say;  
" These are a sort of Men, that the World  
" never saw before; Language it self never  
" formed a Word Significant or *Expressive* of their *Character*; Human *Invention*  
" never found an *Image* to *Represent*  
" them, or Human *Imagination* an *Idea* to  
" *Conceive* them by.

(6.) *Rehears.* If that were True, Mr. *De Foe* had not been half so *Angry*. But he has a *Right Idea* of those Times wherein his sort of *Saints* *Screw'd* themselves into *Power*, by the Self same Method of *Playing* with *Oaths*. And he's *Afraid* their *Devil*

shou'd be *Outdone*! Nothing *Vexes* one like having the *Tables* turn'd upon him and to be serv'd in his own Kind!

For was ther an *Oath* the *Godly* took,  
But in due Time and Place they Broke?  
Didn't they, to the *Glory* of the *Lord*,  
Perjure themselves, and break their Word  
For having first Broke both  
Th' *Allegiance* and *Supremacy Oath*,  
Did not they Force the Nation  
To Take and Break the *Protestation*?  
To Swear and after to *Recant*  
The *Solemn League and Covenant*?  
Didn't they Swear in *Express Words*  
To Prop and Back the *House of Lords*,  
And after Turn'd out the whole *House* full  
Of *Peers*, as *Dangerous* and *Un-Usefull*?

With many more *Instances* the *Poet* gives  
And they had *Casultry* then too, and cou'd  
Solve all this, for

He that *Imposes* an *Oath* makes it,  
Not he that for's *Convenience* takes it  
Then how can any Man be said  
To Break an *Oath* he never made?

But to Come Nearer our Times, and to  
shew that these *Saints* are the same *Saints*  
still in their *Successors*,

This the *Constant Rule* and *Practise*  
Of all their late *Apostles Acts* is.

For didn't they Swear to the late  
*James*, and *Vow Eternal Loyalty*, to him  
their *Addresses*, and took *God* to *Witness*  
When at the very same time they were  
*Betraying* him, and now *Boast* of it!

And what is their *Playing* with the *Sacramental Test*, which is as *Sacred* as an  
*Oath*? And yet they *Complain* of it, which  
shews they do it not *Willingly*—only *Occasionally*—And may not others say the  
same? So that we see,

In the *Wicked* there's no *Vice*  
Of which the *Saints* havn't a *Spice*.

#### ADVERTISEMENT S.

THE Wolf Stript of his *Shepherds Cloathing*  
in answer to a late *Celebrated Book* intituled  
*Moderation a Vertue*.

THE *Scripture History* of the *Sabbath*.  
By Samuel *Grafcome* a *Presbyter* of the *Church*  
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*Authority* of the *Scriptures*, the *Doctrine*  
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in the *Creation* of the *World* by *Sir Humphrey*  
*Machworth*.

The *Reasonableness* of a *Tolleration* enquir'd  
into purely on *Church Principles* in several *Letters*



# THE REHEARSAL.

1. A Rowland for your Oliver, as to Perjury.
2. A Word the Review wanted to Express all Wickedness.
3. The Solemn League and Covenant Transcrib'd from the Holy-League in France.
4. The Review's Description of a Covenanter.
5. Rightly Apply'd.
6. The Covenanters transferr'd their Allegiance to the French King.
7. The Picture of a Covenanter in Minature Drawn by the Review.
8. What a Covenanted-Parliament did.
9. The Review wou'd fain see the Like again.

SATURDAY, July 24. 1708.

(1.) *Country-man.* **Y**OU have given the Review a Rowland for his Oliver— You have shew'd him the Perfection of Perjury in those who now Object it to others! Their's is the Original, Ours but an ill drawn Copy. There are some so Squeamish as strain at a Gnat of an Oath, but can this be Objected by those who Swallow Camels? You have given them Instances of their Perjuries, not One, Two, or Three, but quite Through, from Beginning to Ending—

Which shews plainly what they thought, That Oaths and Swearing go for Nought; Further I mean than Carrying on Some self-interest of their own.

(2.) *Rehearsal.* The Review wants a Word to Express Perjury by. He says, (as Quoted in my last) That the World never knew before, Language it self never form'd a Word Significant or Expressive of their Character— Who take Unlawful Oaths. But I'll give him a Word to Oblige him, which Language has Form'd, and which the World has Known before, which is fully Significant and Expressive of these sort of Men he means, and of any other the most Wicked he can imagin— It is but one Word, and it is a Dear word, a Word he Loves Intirely, and has Wrote in Defence of it— It is a Solemn word, and a Stout word, that has Slain (and 'tis to be fear'd has Damn'd) many Thousands for every Letter in it—

*Country-m.* Then I hope it is a Short word, I'm sure 'tis a Terrible one. Pray, Master, let's have it.

*Rehears.* In one word it is the COVENANT! — Which Swore to Preserve and Defend the King's Majesty's Person and Authority. Yet Cut him out of all Authority, and at last Cut off his Head! And was Fram'd for that very Purpose.

(3.) It is Word for Word the Holy League in France, Changing Names only. And was sent into Scotland by Cardinal Richlieu, who was the Constant Correspondent and Aider of these Covenanters he had Made. And their Recourse was to him, whom they solicited for a French Power to Invade the Kingdom (for the Preservation of the Protestant Religion against K. Char. I.) and wrote a Letter to the French King to put themselves under his Protection, which Rushworth has given us Verbatim. I Quote an Historian they will not Question.

(4.) Now, Mr. De-Foe, let me Borrow a little of your Rhetorick in the same Review. N. 35. to Describe a Covenanter, for I cannot do it half so well. Thus then, as you say,

" 'Tis no Difficulty to him to take Oaths  
" against what he really Purposes to do;  
" to Abjure the Cause he from his Heart  
" espouses, and the Person he Reserves his  
" Allegiance for; No Parliament can make  
" an Oath he will not take, and shou'd  
" you ask him to Abjure God or the  
" Devil, the Matter is Equal; for if he  
" Abjures the Last, he is never the farther  
" off from his Service, and if he  
" do's not Abjure the first, he is never  
" the Nearer to Regard him. Under  
" this Jury are Couched and Conceal'd  
Innume-



"Innumerable Mischiefs, such as these;  
 "He becomes Protected by the very Government he Abhors, he Eats the Bread of the Nation he Betrays, Obtains the Favour of the Prince he Conspires to Depose, he is Cherish'd by the poor well—— Meaning Creatures that he Debauches, he is Embrac'd by that Church he in his Heart disowns, and he is Ignorantly Receiv'd by those that in their Hearts abhor his Designs.

(5.) *Country-m.* All this agrees to a Tee with the *Covenanters*. Sure they Sat for this *Picture* which *De Foe* has Drawn of them, for it is to the *Life*! They reserv'd their *Allegiance* for the *French King*, according to their Bargain with Cardinal *Richlieu*, yet Swore it to *K. Char. I.* And obtain'd his *Favour*, while they were Conspiring to Depose him. They were Protected by the very Government they Abhor'd, they were Cherish'd by the Church they Disown'd, they Eat the Bread of the Nation they Betray'd, and where Entertain'd by the Silly Creatures they Debauch'd, and who in their Hearts Abborr'd their Designs.

(6.) *Rehears.* These were the *Loyal Men*, who Invited over a Foreign Prince against their own Natural Sovereign! While they were Swearing *Fidelity* to him, and calling God to Witness the Sincerity of their Hearts! Their Letters to the *French King* were taken with a *Covenanting Lord* in London, who was sent to the Tower for it. And instead of the Reward due to this Highest of Treason, the King, after his Usual Clemency, not only Pardon'd and Releas'd him, but, to Charm these People with his Goodness, He prefer'd him to Greater Honours, and made him, the Chief Minister in the Kingdom, and put the other *Covenanters* into full Power. In return to which, and all other the Unparallel'd Acts of his Mercy, they took Arms against him, and Condemn'd him as a Bloody Tyrant!

(7.) *Country-m.* What then makes the *Review* Start at a little Perjury, Treachery, or Ingratitude, as if he had never seen the like before! Let him Apply to a *Covenanter* the Remaining part of the Description he gives in the same *Review*, N. 35. And his Wonder will Cease. For thus says he,

"Let Us come to his Picture in Minature, like *Milton's* Description of *Sin*, keeping the Gates of *Chaos* leading into the World. He is Form'd like a Christian, and has the Face of a Reasonable Creature; but some Cross Lines in his Countenance, which Nature or Art has no Power to Conceal, shew to a strict

Enquirer a Mind Distracted with a Possession and Complication of Lunacies: His lower Parts therefore are well Describ'd by Cloven-Feet, Talons of Vultures, Snakes, Serpents, Devils, and all sorts of Infernal Monsters, which Twinning about one another, form his Entrails, thro' which all his Digestures are voided, and being Contaminated and partaking of the Nature of the Vessels they pass thro', the Coagulated Blood is of the same Quality, Stagnat Vapours of Treason, Disaffection &c. Fume up into his Head, Infect his Life, and he is a painted Hypocrite without, but all Viper and Poison within.

(8.) *Rehears.* He Shot at a Pigeon and hit a Crow—— We once saw a Company of these *Infernal Dragons*, who Call'd themselves a *Parliament*, and Satan their Speaker. Who fill'd these Nations with Blood and Confusion; took upon them an Authority, by the Vertue of the Power of the People, to bring their Sovereign to a Tryal before their Mock Tribunal, and Condemn him to Death; who overturn'd all the Laws, and made Root and Branch Work with the Church. Who minded their own Business, and having Seiz'd the Revenues of the Church and the Crown, and the Estates of Delinquents, because they did not make Good Use of them, therefore these Pious Men kept them All to Themselves! They had God in their Mouth, the Devil in their Heart, and the World in Both their Arms.

(9.) *Country-m.* And it is a *Parliament* of such Saints as these that the *Review* would fain see again! This would be *Parliamentum Beatum*, as *Baxter* Describ'd Heaven, for he would not let it be a *Monarchy*! And while there are those in the *Parliament* that have any Regard to the Church, or the Crown, or to our Constitution, Mr. *Review* makes them a *Parliament* of Devils, and to be Resisted with Violence.

## ADVERTISEMENT.

Just Published.

THE Socinian Controversy Discuss'd: In Six Parts Compleat Wherein the Chief of the Socinian Tracts (Publish'd of Late Years) are fully Consider'd To which is added a Vindication of the first Part.

Right Notions of God and Religion, Together with two Discourses, for the better Conduct of the sincere, and for correcting some prevailing Errors. By John Cockburn, D. D.

A View of the Times their Principles and Practices in the First and Second Volumes of *Rehearsals* With Preface and Indexes or single ones to this time.

A Letter to the Author of the *Review* concerning the Collections for the Scots Episcopal Clergy.



# THE REHEARSAL,

1. Gives some Account of his *Sick-Bed Thoughts*, particularly as to these *Papers*—  
We see nothing but *Condemnation* in our selves.
2. Wherein then lies our *Comfort* and *Assurance*:
3. The *Priesthood* of *Christ* is *Delegated* to His *Priests* upon *Earth*, with Power to offer the Same *Sacrifice* as He do's in *Heaven*.
4. The *Church* Conducts us to *Heaven*, as well by the Power of the *Keys*, as by *Preaching*.
5. The vile *Contempt* of these things among Us, even to *Blasphemy*, of the most *Hideous* sort that ever was *Heard*!
6. The *Satisfaction* I have had in *Opposing* these things, and *Asserting* the *Monarchy* of *God* upon *Earth*.
7. Who *Deny* the *Delegated Priesthood* of *Christ*, *Deny* His own *Priesthood*. And will have Him for their *King* to *Punish* them, but not for their *Priest* to *Save* them.

WEDNESDAY, August 4. 1708.

Country-m. I'M Glad to see you again, Master, you look like one Rose out of the Grave.

(1.) *Rehears.* I have been very ill, Country-man, and thought I was going to leave you for good and all. And among other things I had time to reflect upon your Conversation and mine. I took no Pleasure in the mixture of *Levity* and *Merriment* we have had, especially at the Beginning, as I did not at the time; but I thought it was necessary to introduce what I had to say by way of Instruction to the Grossly Deluded People of this Nation, who would not otherwise have heard me. And keeping within the Rules of *Innocence* and *Decency*, I had no Grief of Heart upon that Account. The Objection was only as to my own *Reputation*, which appears very little, Country-man, to one who is taking his last Farewell of the World. But I thought Nothing little that was Intended for the service of *God* and His *Truth*. It is *Guilt*, *Guilt* only, and *Wicked Intentions*, which then Stick Close to a man; for these go along with him to the other State, and he must give an Account of them. But (Alas!) what Account can he give? His *Repentance* is Weak and Unworthy, and fit to be *Repented* of. And all our *Righteousness* is as *Filthy Rags*. How then Dare we appear in the Presence of *God*? Here is nothing before us but *Condemnation*! There is nothing in our selves whence any Com-

fort or *Assurance* can arise! All is *Darkness* and utter *Despair*!

(2.) But then, as the *Serpent* was lifted up in the *Wilderness*, so we look by *Faith* upon our Great *High-Priest* who was lifted up upon the *Cross* for Us, that whoever *Believeth* in Him should have *Eternal Life*. And tho' our *Faith* be Weak, yet the vertue is not in our *Faith*, which is only the *Hand* that Reaches the *Medicine* to Us. The whole *Vertue* is in the *Medicine*, in the all Full and Sufficient *Satisfaction* which *Christ* has made for Us, in His own *Person*, wholly without Us; tho' Apply'd Inwardly by *Faith*. Which also is the Gift of *God*.

(3.) And as *Christ* in His own *Person* perpetually Offers up the *Sacrifice* of Himself (once made) in the Presence of His *Father* in *Heaven*, to Interpose betwixt the *Wrath* of *God* and our *Sins*: So has he Ordain'd *Priests* upon *Earth*, to Represent His *Person*, and Offer the same *Sacrifice* in *Resemblance* and *Figure*, under the Holy *Symbols* He has Commanded, which therefore He calls His own *Body* and *Blood*; Granting us hereby to be made Partakers of them, really and truly, in an outward and visible Manner; And His *Priests* to Offer them up to *God* on *Earth*, in Conjunction with the same which He Celebrates in His own *Person* in *Heaven*, making both one and the self same *Sacrifice*, and uniting *Heaven* and *Earth* together, while



while all things here are done according to the Pattern of things in Heaven.

(4.) And both being thus made one Family, and the Earth the Road to Heaven, He has Committed to His Vice Priests on Earth the Keys of the Kingdom of Heaven, to Open and to Shut, to Remit and Retain Sins, with Promise to Ratify their Sentence (when Justly pass'd) in Heaven. To shew that our way Thither is Chalk'd out for Us, and that we may not Devise New Means of our own Invention in Neglect of that Church He has Instituted for this End, and to Conduct Us as well by her Discipin as her Doctrin.

(5.) But we have Burst the Bonds, and Cast away their Cords from Us—We have Ridicul'd all the Glorious Oeconomy of our Salvation under the Contemptible Name of Priest-Craft. Which Reflects principally upon our Great High-Priest. We have sent a Messenger after Him, to tell him, *We will not have this Man to Reign over Us.* We bid Him come in Person (as the Jews in Mockery bade Him come down from the Cross because they thought He cou'd not.) But in the mean time we Despise the Delegation He has made of His Priesthood to Men like our selves. We think we can be as good Priests to our Selves; or have None at all—We call the Sacrifice He has Appointed of Himself upon Earth, a Grace-Cup, and that the Health may be Begun by a Woman a Gossip, as well as by any Priest! That the People may make Priests, and Sacraments too to themselves, if they think they want them! Nay that God Himself has no Right to Govern them, unless they please to put it to the Vote; And that He cannot Exceed what Regulations they please to put upon His Government, which is Deriv'd from their Superior Authority! These are the Utmost Stretches of Blasphemy! And such as I Suppose no Age before this ever knew. But with Us they are Rampart, in Print and in Vogue every where! They are Recommendations to Men of Wit! And Adornments of Conversation!

(6.) You and I have Spent many a Day, Country-Man, upon these Subjects. And I assure you I do not Repent it. I did Bless God in my Sickness who had given me Opportunity to say so much against these Growing and most Pernicious Principles of the Age, more than I cou'd have done any other way. And I thought my Work was done, when He pleas'd to Call me. I did Believe I was Defending the Monarchy of God on Earth, as well as in Heaven. All the Difference being, That the Government of Heaven is in the Hands

of Angels, to whom God has Delegated His Authority, according to their several Orders, in Subjection to Christ whom He has made Head over them all. And on Earth He has Delegated His Power unto Men, who Govern the World under Him, and by His Authority. It is all the Monarchy of God still. And who Usurp it Without or Against His Authority, are Guilty of High-Treason against God, and Invade His Prerogative. These are they who place the Power in the People, for God Never Gave it them. And it is the Source of all the Confusions in the World.

(7.) Again, who deny the Delegated Priesthood on Earth, Deny the Priesthood of Christ in Heaven. For who governs the Church, as God does the World, by Delegates under Him. And it is Rejecting His Authority Absolutely, to Reject His Delegates, because He governs no otherwise, till he comes in Person. But who will not have him for their Priest, before that; and in his Delegates, will then find Him, to their Sorrow, as their King, to Execute Vengeance: But none will have Him as their Priest, that is, their Saviour, who have not Believ'd in Him as such. The Priest-Craft men, who make wide Mouths in the Seat of Scorners, will not be Able to stand in that Judgement! When they shall see Heaven and Earth fly away from before the Face of a Priest! Even that same Priest against whom they have Thrust out the Tongue, and made him their Sport all the Day long! Let them not Trust to a Death-Bed Repentance. We get no new Thoughts there, but must Feed upon the Stock we laid in before.

## ADVERTISEMENT S.

Just Published.

THE Socinian Controversy Discuss'd: In Six Parts, Compleat Wherein the Chief of the Socinian Traits (Publish'd of Late Years) are fully Consider'd. To which is added a Vindication of the first Part.

THE Wolf Stript of his Shepherds Cloathing in answer to a late Celebrated Book intitl'd Moderation a Vertue.

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A Discourse by way of Dialogue, on Providence, the Happiness of a Religious Life, the Divine Authority of the Scriptures, the Doctrine of the ever Blessed Trinity, and the Wisdom of God in the Creation of the World by Sir Humphry Machworth.

THE Deists Manual: Or a Rational Enquiry into the Christian Religion With some Considerations on Mr. Hobbs, Spinoza, the Oracles of Reason, Second Thoughts, &c. By C. Gildon, Gent. Publisher of the Oracles of Reason. To which is Prefix'd a Letter from the Author of the Method with the Deists



# THE REHEARSAL.

1. Of the putting down *Bartholomew-Fair*.
2. The *Observer* gives this a Turn to the Prejudice of *St. Bartholomew's Hospital*.
3. The Reason of it. Not Charg'd upon all the *Dissenters*, but their *Managers*.
4. Why the *Governors* of the *Hospital* Concern'd themselves.
5. They propos'd a *Reformation* of the *Abuses*. The *Observer* makes them *Solicitors* for the *Abominations*.
6. Yet he himself proposes the same they did.
7. A short *Issue* to Clear the *Observer*, or the *Governors*.
8. The *Bishop* is Ridicul'd for Punishing some of the *Enormities* of the *Fair*, and call'd *Merry Andrew* his *Ordinary*.
9. What *Friends* these are to the *Church*.

SATURDAY, August. 7. 1708.

(1.) *Country-man* NOW you are come to us again, *Master*, I hope you will be very well pleas'd with the *Reformation* has been begun in the *City*, in putting down *Bartholomew-Fair*. And will Concur heartily with the *Observer* of the 30 last *June*. N. 39. who spends a great deal of Rejoycing upon that Occasion.

(2.) *Rehearsal*. I shall be always Glad, *Country-men*, to hear of the *Reformation* of *Manners* or of *Principles* any where. But as a *Wasp* sucks *Poison* out of the same *Flower* whence a *Bee* extracts *Honey*, it is strange to see the Temper of a Sort of Men who can give a Turn to every thing suitable to their own Inclinations, and to serve a *Party*!

The *Observer* takes this Occasion to Attack and Bepatter that noble Foundation of *Charity* of *St. Bartholomew's-Hospital*, and to Discourage any from Contributing further towards it.

*Country-m.* That is Strange indeed! I thought the *Dissenters* were not against such *Charities*. And many of them have Contributed largely to several *Charities*.

(3.) *Rehearsal*. I lay it not upon them. But ther is a *Party* among them who are *Managers*, and who Act in their Names, and mind only what they call the *Interest* of their *Party*; and to Advance that, watch

all Opportunities to Blacken and Defame all who are well-affected to the *Church*. They turn every thing into *Party*. And love not to see any *Charity* thrive or well dispos'd of in the Hands of *Church-Men*. Now the *Governors* of *St. Bartholomew's Hospital* are *Church-Men*, and the Publick Service of the *Church* is in that *Parish* Regularly kept up, and Duely attended, to the Grief of Heart of those who Envy the Honour and Prosperity of the *Church*. This has Provok'd the *Observer* the Present Agent and Publick Advocate for the *Dissenters*.

(4.) *Country-m.* But I do not yet see how he can turn this Matter of the *Fair* against the *Hospital*. They are two things, and of different Natures.

*Rehearsal*. I suppose some Advantage did Accrew to the *Hospital* by the *Fair*. And the *Governors* of the *Hospital* we may suppose thought themselves oblig'd to take the best Care they cou'd of the Revenue of the *Hospital*, by all Honest and Lawful Means.

*Country-m.* But was that Honest and Lawful Means to Continue and encourage *Debauchery*? They shou'd have propos'd a *Reformation* of these *Abuses*, if they wou'd have the *Fair* kept up.

(5.) *Rehearsal*. So they did, and Press'd it most Earnestly. Nor did they desire the Continuance of the *Fair* upon any other Terms.  
*Country-m.*



*Country-m.* And does not the *Observer* mention this?

*Rehears.* No. Not a Word. But on the Contrary he lays open the *Governors* as if they Pleaded for *Wickedness* and *Debauchery*, He says,

"That some Grave Citizens, especially  
"of those Concern'd in *St. Bartholomew's*  
"Hospital, are using all their Endeavours  
"to have that Resolve (against the Fair)  
"alter'd, because of the Profits accruing  
"to the Hospital by the Fair—How  
"can those Concern'd in the Hospital  
"Plead for the Continuance of these Vile  
"Shews—Or how can they Expect that  
"Religious and Charitably dispos'd Per-  
"sons shou'd henceforth be their Benefa-  
"ctors, by leaving Money &c. to their  
"Hospital, when they shall hear that any  
"of the *Governors*, or others concern'd  
"in it, have been Solicitors to have such  
"Abominations Continu'd?

*Country-m.* This is Hard upon them in-  
deed, to Represent them as Solicitors for  
such Abominations! Especially when they  
were the Men who Propos'd the Reforma-  
tion of all these Abominations!

(6.) *Rehears.* And it is Harder in the  
*Observer*, because he himself Proposes a  
Reformation of these Abuses, and wou'd have  
some Manly Exercises Set up instead of the  
Shows, or such other Diversions (says he)  
Might be Contriv'd as may be Inoffensive.  
And in that case he says, I believe no Body  
will Oppose it: That is, the Fair. Yet this  
was the very Proposal of the *Governors* of  
the Hospital, who Desir'd a Committee might  
be Appointed to Consider of such Exercises  
or Diversions as might be Useful, at least  
Inoffensive. But the *Observer* takes the  
Honour of this Proposal to Himself. And  
turns upon the *Governors* thus,

"But to Plead for a Continuance of  
"these Riotous and Disorderly Practices  
"in Booths and Musick-Houses, is Inconfi-  
"sistent with the Gravity of a Citizen, or  
"the Piety of a Christian, so that I won-  
"der how any Man can have the Face to  
"Plead for the Continuance of the Fair  
"during a Fortnight, without Offering an  
"Expedient at the same time to Regulate  
"the Diversions, so as to Prevent Peo-  
"ples flying in the Face of the Laws  
"of God and the Nation.

(7.) *Country-m.* If the *Observer* can  
Name any of the *Governors* or others Con-  
cern'd in the Hospital, who Propos'd  
a Continuance of the Fair, without such  
a Regulation, he is Free to do it. But if  
he can Name None Such, then he must  
own this to be a most Foul Slander, which he

has, without any Cause at all, thrown upon  
the *Governors* of the Hospital, and through their  
Sides to Obstruct (as much as in him lyes)  
So Pious and Noble a Charity. And what  
Reason he had to do so, let Himself De-  
clare, or who Prompted him to such an  
Undertaking?

(8.) *Rehears.* You may see how the Bias  
runs, when in the same *Observer* telling  
how one Heathly the Merry Andrew was  
Call'd to an Account in the Bishop's Court  
for some Lewd Pictures he had Expos'd at  
*Bartholomew-Fair*, he words it thus Respect-  
fully towards the Church,

"Such Lewd Pictures— (says he) as  
"Heathly the Merry Andrew, was Censur'd  
"lately for by his Ordinary at Doctors  
"Commons.

*Country-m.* He thought this a Sheer piece  
of Wit, and smart upon the Bishops! To  
call the Bishop the Ordinary of Merry An-  
drew! This Tickles the Party, and Runs a-  
mong them—If the Bishops do not  
Censure Lewdness when brought before them,  
then what fine Bishops have we? Then  
they Run upon the Bishops Courts &c. And  
if they do Censure it, then they are Ridi-  
cul'd, and the Bishop is Ordinary to Merry  
Andrew!

(9.) *Rehears.* These are the Men who call  
Themselves the Best Friends of the Church,  
and wou'd have the Bishops and Clergy trust  
their Disciplin and all their Concerns in  
Their hands! They wou'd take Care of  
them!

*Country-m.* And such as they Deserve, if  
ever they Trust them. They see them ma-  
king Mouths at them, and seeking all Oc-  
casions against them. They cannot speak  
of *Bartholomew-Fair* or a Merry Andrew,  
but the Church and her Friends, and the  
Bishops must be brought in, as Acting up-  
on the same Stage? Some for Abetting,  
and some for Correcting these Abuses—  
It is all one—They are all a like  
Expos'd and Ridicul'd! O Rare Friends of  
the Church!

#### ADVERTISEMENT:

Just Published.

Right Notions of God and Religion, Together,  
with two Discourses, for the better Conduct of  
the sincere, and for correcting some prevailing Errors.  
By John Cockburn, D. D.

THE Letters of Monsieur L'Abbe de Bellegard,  
to a Lady of the Court of France on some  
Curious and Useful Subjects.

A View of the Times their Principles and Practices,  
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A Letter to the Author of the Review concerning  
the Collections for the Scots Episcopal Clergy.



# THE REHEARSAL.

1. The *Observer* Asserts a *Coercive Power* in the *Parliament* over the *Crown*.
2. He dares not come to the *Laws* with me. But Argues the Same as *Bradshaw* at the *Trial* of *K. Char. 1.*
3. If he can find a *Law* for *Coercion*, he will be the *Magnus Apollo* of the *Whiggs*.
4. He has put it off *Sine Die*.
5. His *Forty Companions* of the *Sovereignty*.
6. Or *Forty Competitors*.
7. He wou'd have the *King Obedient to Suffer*. And that in Case of *Mal-Administration*, he *Forfeits* his *Title*, and loses the very *Name* of *King*.
8. He says *William the Conqueror* did *Ratify* this, and *Swore* to it.
9. This an *Unlucky Instance*, and *Forfeits* all his *Credit*.

WEDNESDAY, August 11. 1708.

(1.) *Country-man*. **Y**OU have let the *Observer* Run on a great while *Proving* the *Coercive Power* of *Parliaments* over the *King*. Some think he has *Confuted* you, and that you have *Nothing* more to say for your *Argument*.

(2.) *Rehearsal*. I let him go on, waiting for his *Proof*. For all he has hitherto said is only *Pickeering*. His *Proof* was to be from the *Laws* of the *Land*, that was what I desir'd and he undertook. But instead of that, he brings *Quotations* out of *Moderus's* and *Mirror's* and *Lamb. Saxon Laws*, and other Books wrote in times of *Rebellion*, as of the *Barons Wars*, and in *Justification* of them. Which makes no more to me than if he had *Quoted* *Serjeant Bradshaw's* *Speech* at the *Trial* of *K. Char. 1.* in *Justification* of the *Proceedings* of that *Rebel-Court* against their *King*. The *King* ask'd the same *Question* at that *Court* that I have done, that is, By what *Law* of *England* they cou'd *Try* their *King*? And *Bradshaw* the *President* Answer'd just as the *Observer* has done. He *Quoted* *Precedents* of former *Rebellions*, but summ'd up the whole in the *Original Power* of the *People*. If he cou'd have found a *Law* of *England* to *Justify* *Coercion* over the *King*, either by *Parliament* or *People*, no doubt he wou'd have *Produc'd* it, for those *Regicides* then took up on them the *Name* of both *Parliaments* and *People*.

(3.) Now if the *Observer* can do what *Bradshaw* has not done, that is, to shew us

any *Law* of *England* that *Justifies* *Coercion* over the *Crown*, he will be the *Magnus Apollo* of all our *Republican Party*, and do more than all of them put together have ever been able to do. And without doing this, all he can say is but *Trifling*, and *Exposing* his *Cause* the More. I have *Produc'd* several *Acts* of *Parliament* *Condemning* all *Coercion* over the *Crown*. And he has not given one for it. And I now tell him that he *Cannot*, nor his *Jura Populi* to *Help* him. Yet he will still *Struggle* in this *Baff'd Cause*!

(4.) *Country-m.* He seems to *Despair* of it, for he has put it off *Sine Die*. In his of the 31 last Month, *Num. 48.* he says to his *Country-man*, *But we shall, God willing, take an Opportunity, Roger, to Prove that our Constitution allow'd a Coercive power in Parliaments over Tyrants.*

*Reharf.* He will bring our *Constitution* out of some *Mirror* or other! But I *Caution* him beforehand that I will *Accept* nothing less than the known *Laws* of the *Land*. These are what I have *Produc'd* on my *Side*, and I expect to be paid in the same *Coin*. Else let him throw up the *Cause*, and *Confess* it will not *Bear*. Or we will take his *Silence* for *Consent*, for I suppose that will be all the *Answer* I shall get.

(5.) But tho' the *Authorities* he brings are not worth a *Farthing*, yet I have some use to make of them, that is, to shew what he wou'd be at. Thus in his of the 24 last Month, *N. 46.* he *Quotes* out of



of the *Mirror* how the Saxons Conquer'd the Britains (War Hawk!) there being no less than Forty of them who were Companions of the Sovereignty. It was time then for them to be Conquer'd! Here were Co-Ordinate Powers; and what could come of it but War and Destruction?

(6.) *Country-m.* I fancy instead of Companions it shou'd be Competitors for the Sovereignty.

*Rebears.* And how wou'd that Mend the Matter? Bless Us! Forty Competitors for the Crown! What Peace cou'd that Nation have? But he go's on out of the *Mirror* of Justices, These Princes after great Wars, Tribulations, and Troubles suffer'd for a long time, Chose themselves one King to Reign over them.

*Country-m.* Did they come to it at last? They say Bought Wit is Best. But it had been Better for them and all the Nation if they had Submitted to whoever had the Right at first, and Sav'd all these Wars, Tribulations, and Troubles. And I'll Warrant ther were Arrears to be pay'd a long time after, before the Nation got out of Debt.

(7.) *Rebears.* Well but then he tells you how they Cook'd this King of their own making. He says they made him Swear, That he shou'd be Obedient to Suffer Right, as well as his People.

*Country-m.* That is, Obedient to be Hang'd, as well as any other Man—— And then who shall be Judge? Even every Observer upon his Government! O, the Observer wou'd think it a Pure thing to say, Come up with my King and Hang him there! This is what he wou'd be at. And wou'd not the Queen Reign Securely under such Principles as these?

*Rebears.* But he go's on, and Quotes Lamb. Sax. That by the Laws of St. Edward, which he says were Ratify'd by William the Conqueror, and Sworn to by all our Kings at their Coronations, if the King do not Govern according to the End for which he was Constituted, he shall not so much as Retain the Name of a King, but Forfeits his Title.

(8.) *Country-m.* This is to the Point indeed! And did William the Conqueror Ratify this? Did he take this Oath? Wou'd a Conqueror Submit to this? Wou'd the Observer put this upon us? Wou'd he have been the Man to have told the Conqueror, That he had Forfeited his Title, and shou'd not now Retain so much as the Name of a King? Yet he tells it to Q. Anne; and thinks himself a good Subject! This is the Rule he sets down for our Obedience to the present Government, and to all other Governments!

(9.) But, Master, I have been told, That William the Conqueror Acted the Conqueror in good Earnest, That he Divided our Lands among his Normans, That he took away whole sides of Countrys from the Proprietors, to make Forests for Himself, and that he pull'd down no less than 30 Parish Churches to make his Forest in Hampshire; That he turn'd our Laws into his French, which Mark of Servitude we Retain to this Day. Now this was the Worst Man in the World for the Observer to Pitch upon for such a Limited Monarch as to Submit his Title to every Boor in England, and give any one Leave to Un-King him who Pleas'd to say he did not Govern according to Law! This shews what Stress we are to lay upon the Instances he brings! And do's he think that any Scrap he may Meet with in *Lambard* or the *Mirror* can overturn all the Flagrant Fact in the World, and Dissolve all our Laws? But (as you have Pinn'd him down) let him Quote our Laws, and shew any Act of Parliament that Establishes Coercion upon the Crown, or Allows of Resistance in the Subject upon any Pretence whatsoever. And if this be the Foundation of all Government (as these Men say) why shou'd our Laws be Mealy-Mouth'd not to Enact it, and to Declare it to all the Men in England, that they may know what Rule to go by.

## ADVERTISEMENT S.

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(3.) *Country-m.*



of the *Mirror* how the Saxons Conquer'd the Britains (War Hawk!) there being no less than Forty of them who were Companions of the Sovereignty. It was time then for them to be Conquer'd! Here were Co-Ordinate Powers; and what could come of it but War and Destruction?

(6.) Country-m. I fancy instead of Companions it shou'd be Competitors for the Sovereignty.

Rebears. And how wou'd that Mend the Matter? Bless Us! Forty Competitors for the Crown! What Peace cou'd that Nation have? But he go's on out of the *Mirror* of Justice, These Princes after great Wars, Tribulations, and Troubles suffer'd for a long time, Chose themselves one King to Reign over them.

Country-m. Did they come to it at last? They say Bought Wit is Best. But it had been Better for them and all the Nation if they had Submitted to whoever had the Right at first, and Sav'd all these Wars, Tribulations, and Troubles. And I'll Warrant ther were Arrears to be pay'd a long time after, before the Nation got out of Debt.

(7.) Rebears. Well but then he tells you how they Cook'd this King of their own making. He says they made him Swear, That he shou'd be Obedient to Suffer Right, as well as his People.

Country-m. That is, Obedient to be Hang'd, as well as any other Man— And then who shall be Judge? Even every Observer upon his Government! O, the Observer wou'd think it a Pure thing to say, Come up with my King and Hang him there! This is what he wou'd be at. And wou'd not the Queen Reign Securely under such Principles as these?

Rebears. But he go's on, and Quotes Lamb. Sax. That by the Laws of St. Edward, which he says were Ratify'd by William the Conqueror, and Sworn to by all our Kings at their Coronations, if the King do not Govern according to the End for which he was Constituted, he shall not so much as Retain the Name of a King, but Forfeits his Title.

(8.) Country-m. This is to the Point indeed! And did William the Conqueror Ratify this? Did he take this Oath? Wou'd a Conqueror Submit to this? Wou'd the Observer put this upon us? Wou'd he have been the Man to have told the Conqueror, That he had Forfeited his Title, and shou'd not now Retain so much as the Name of a King? Yet he tells it to Q. Anne; and thinks himself a good Subject! This is the Rule he sets down for our Obedience to the present Government, and to all other Governments!

(9.) But, Master, I have been told, That William the Conqueror Acted the Conqueror in good Earnest, That he Divided our Lands among his Normans, That he took away whole sides of Countrys from the Proprietors, to make Forests for Himself, and that he pull'd down no less than 30 Parish Churches to make his Forest in Hampshire; That he turn'd our Laws into his French, which Mark of Servitude we Retain to this Day. Now this was the Worst Man in the World for the Observer to Pitch upon for such a Limited Monarch as to Submit his Title to every Boor in England, and give any one Leave to Un-King him who Pleas'd to say he did not Govern according to Law! This shews what Strefs we are to lay upon the Instances he brings! And do's he think that any Scrap he may Meet with in Lambard or the *Mirror* can overturn all the Flagrant Fact in the World, and Dissolve all our Laws? But (as you have Pinn'd him down) let him Quote our Laws, and shew any Act of Parliament that Establishes Coercion upon the Crown, or Allows of Resistance in the Subject upon any Pretence whatsoever. And if this be the Foundation of all Government (as these Men say) why shou'd our Laws be Mealy-Mouth'd not to Enact it, and to Declare it to all the Men in England, that they may know what Rule to go by.

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(3.) Country-m. Had the *Observer* known any thing of this, he wou'd not have Objected to you what he do's in the words presently after concerning what you had said of the Burning the Host at Edinburgh by the hands of the Common Hang-Man, and Charges you with Calling the Host carry'd about the Streets, our Saviour's Body.

*Rehears.* These Men seem Unacquainted with the Holy Scriptures! Do's not Christ there call this H. Sacrament His own Body and Blood? Or do they Deny the Ordinations in the Church of Rome to be Valid, that their Priests cannot Consecrate the H. Sacrament? And will they put such Hideous Contempt upon it, as to Burn it by the Hands of a Common Hang-Man! These monstrous things do really serve the Ends of Popery. And if ther were no Protestants more Sober, wou'd Drive all Considering Men from such Extravagancies back to Popery again, that they might Retain something of Christianity!

(4.) Country-m. For your own part, Master, I thought it impossible for any to Charge Popery upon you, after the first Six Papers of this Volume. They might as Easily have made a Jew of you, but that a Papist is a worse Name! But he says in the Next words, That you are generally reputed to be the Author of a Book, entitul'd, *The Case of the Regale and Pontificat*, and that there p. 262. 263. ther are these words, *We shou'd not long quarrel about the Pope's Supremacy*.

(5.) *Rehears.* It is nothing to the *Observer* who is Author of that Book. But why did he not give Us some more of it? upon what Occasion was this said? I desire no more of the Reader than to peruse the Paragraph, and he will see, That the Condition upon which this was said, was no less than the Pope's giving up his whole Supremacy, that is, to Submit to those Limitations of it which were put by the Gallican Church in the Year 1682. For I do Reckon that a Limited Supremacy is none at all. Because Nothing can be Limited but by a Superior. And whatever has a Superior is Subject, and cannot be Supreme. And the Question, *Who shall be Judge?* comes in here. I say, you Exceed your Supremacy. You say, Not. And whoever is Judge in this Case is Supreme. If therefore any National Church can say to the Pope, Your Supremacy Extends not to This or That, or to the Entringement of our Particular Customs or Rules, I conclude that his Supremacy is gon in that Church, since they can Limit it at their Pleasure, and

are the Ultimate Judge of their own Customs and Rules.

Country-m. Your's certainly in the Right, Master. For what care I for any Supremacy over me, if I am Judge over that Supremacy? If I can say, *Hitherto shalt thou Come, and no further*. Then I can Stop it, Where and When I please. And if you can bring the Pope's Supremacy to this, We need not long Quarrel about it.

(6.) *Rehears.* It seems to be brought to it every where. For the Emperor now Declares the Excommunications of the Pope to be Null and Void. And if he is Judge of that, he is Judge over the Pope. And then Farewell to Old Popery! And New-Popery will not hold it out long.

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# THE REHEARSAL.

1. The *Observer* sent to Learn his *Catechism*.
2. The *Dissenters* no Friends to *Instituted Religion*. They run into *Enthusiasm*. And give Occasion to the *Prophanes* of the *Age*.
3. The *Angels* of *Heaven* are *Reconcil'd* by *Christ*.
4. He stands betwixt *God* and all *Creatures*.
5. Yet some think they can go to *God* without Him.
6. As we go to *God* by *Christ*, so we go to *Christ* by the Ministry of the *Priesthood*.
7. We cannot come to *God* meerly by our own *Thoughts*.
8. This is *Enthusiasm*. And more *Mischievous* (in many *Respects*) than *Atheism*.
9. They who *Undervalue* the *Institutions* of *Christ*, yet set up *New* ones of their own.

WEDNESDAY, August 18. 1708.

(1.) *Country-man*. **Y**OU have in your last, *Master*, Corrected and Instructed the *Observer*, that if he has any Sense, he ought to begin his *Catechism* and learn the first *Endiments* of *Christianity*, before he Undertakes to Discourse of *Religion*.

(2.) *Rehearsal*. I did it not for his sake only, but on Account of Many who having Receiv'd their *Education* among the *Dissenters*, have never after had a Right Turn as to *Instituted Religion*. They have lost all Notion of *Church* or *Priesthood*, they have Defac'd the *Christian Sacrifice*, and Made little more of it than a bare *Remembrance* as of an absent Friend; which has led the Men of the *Rights* to call it a *Grace-Cup*, and our *Consecrations* to be *Conjurations*! And this ever was, and ever will be the Effect of *Depreciating* the outward *Institutions* of *Religion*. We then Run into all wild *Enthusiasm*, and think we can Approach *God* Directly and Immediatly, without the *Intervention* of Any. Which is more than the *Angels* of *Heaven* can do.

(3.) *Country-m*. How *Master*, more than the *Angels* can do! I thought they cou'd come to *God* Immediately, and needed no *Helps*, or any *Intervention* betwixt *God* and them.

*Rehearsal*. No, *Country-man*, *God* is a *Light* Inaccessible even to them. And they see *God* in the Face of *Jesus Christ*. *God* Chargeth His *Angels* with *Folly*, and the *Heavens*

are not Clean in his Sight. And the *Apostle* tells us *Col. i. 20*. That *God* do's Reconcile all things unto himself by *Christ*, whether they be things in *Earth*, or things in *Heaven*. And again, *Eph. i. 10* That in the Dispensation of the fulness of times, He might gather together in One all things in *Christ*, both which are in *Heaven*, and which are on *Earth*, even in Him.

(4.) *Country-m*. This is the Wonderful Effect of the *Mediatory Kingdom* of *Christ*, in which you have Instructed me. He stands betwixt *God* and all *Creatures*. As to Punish the Wicked both *Angels* and *Men*, for *God* hath Committed all Judgment unto Him; so to bring the Good Nearer unto *God*, and Reveal Him more unto them, and Reconcile them more and more unto Him, by Covering the Follies of the *Angels*, and making *Atonement* for the Sins of *Men*.

(5.) *Rehearsal*. Yet ther are *Men* who think they have neither *Sin* nor *Folly* to Answer for! And that they need no other *Mediator* than what they carry in their own Breasts, that is, The *Light* that is Within Themselves. And they and Others think, That they can go to *God* Directly and Immediatly, without the *Intervention* of Any, and that ther is None stands betwixt *God* and Them!

*Country-m*. Yet the *Angels* of *Heaven* have Need of a Purer than Themselves to stand betwixt the All-Pure *God* and Them, and are Reconcil'd by *Christ*. But some *Men* are to



to *Proud* for this, and think they can Reconcile Themselves!

(6.) *Rehears.* And as we cannot Approach God Immediately, so neither can we *Christ* now in *Heaven*. Therefore before He left the Earth, He *Delegated* to Others the *Commission* which His *Father* had given Him, and made Them *Ministers* of *Reconciliation* under Him. And gave Them Power to Offer the same *Propitiatory Sacrifice* in *Symbol*, which He in *Person* Offers in *Heaven*. So that as None come to God but through *Christ*; in like Manner None come to *Christ*, (in the *Ordinary Dispensation* of the *Gospel*) but through the Ministry of that *Priesthood* He has *Ordain'd* on Earth to *Admit* into *Heaven* by *Baptism*, and to *Exclude* by the Power of the *Keys*, which He has *Committed* unto Them, and *Promis'd* to *Ratify* in *Heaven*.

(7.) *Country-m.* When a Man *Thinks* of God, he *Thinks* as *Strongly* as he Can, And yet (Alas!) how *Weak* is it? How *Disproportionable* and every way *Unworthy* of the *Divine Majesty*! We can *Frame* no *Idea* of God. We *Grope* after Him in what we call His *Attributes*. And yet how *Widely* do Men *Differ* even in these? But we have no *Notion* at all of His *Person*. Nor do we know any thing of His *Dispensations* and *Oeconomy* with *Mankind*, but what He has *Reveal'd* to Us in the *Holy Scriptures*. Some think He minds *Nothing* of the *World*, but that *Chance* governs all. That He regards not either our *Sins* or *Vertues*, for that the one cannot *Hurt* Him, nor the other *Profit* Him. That our *Souls* *Die* like *Beasts* and that ther is no *Future Rewards* or *Punishments*. That *Power* is the only *Measure* of *Justice*, and *Success* the *Determiner* of God's *Approbation*. With many other things you have told me, wherein Men *Measuring* God by their own *Thoughts* of Him, have *overturn'd* the whole *Foundation* of *Nature*, *Dissolv'd* all *Relations* among *Men*, and all *Notions* of *Right* or *Wrong*. They can make it *Right* for *Parents* and *Princes* to *Obeys*; and their *Children* and *Servants* to *beat* the *Rule* over them!

(8.) Now, *Master*, if Men can *Err* so *Grossly* and so *Fatally* in things that are before Us, wherein we have both *Nature* and *Laws* to *Direct* Us; How shall we by our *Thoughts* of God come to know the things that are in *Heaven*, the *Nature* of His *Justice*, what *Satisfaction* He will *Require* for our *Sins*, and how to be *Pay'd*, and the whole *Oeconomy* He has *Ordain'd* for our *Salvation*? If we will *Chalk* out the *Way* to *Heaven* by our own *Thoughts* and *Imaginations*, and *Suppose* no more *Neces-*

sary than our *Inward Commerce* with God, we *Run* into all *Enthusiasm*. This is very *Enthusiasm*, as you have before *Instructed* me. Then every thing that comes into our *Heads* is the *Inspiration* of God! And this *Supersedes* all *Commands* in *Scripture*, all *Tyes* of *Nature*, all *Human Laws*, and all other things whatsoever! And the *Disast'rous Effects* of this We have seen to *Exceed* even that of *Atheism*. For if an *Atheist* thinks nothing *Unlawful*, the *Enthusiast* thinks every thing *Lawful* that he *Fancies*. Nay, not only *Lawful*, but *Necessary*, and an *Obligation* upon him, and that he *Sins* if he do's it not, tho' it were to *Murder* his *Father*, to *Kill* his *King*, and *Run* through the *Land* with *Fire* and *Sword*! No *Condemnations* stop him— He pulls down *Churches* out of *Devotion*! *Rebels* out of *Loyalty*. And *Murders* for *Mercy*! And to *Preserve* the *Reverence* due to the *Institutions* of *Christ* he *Burns* the *H. Sacrament* by the *Hands* of the *Hang-man*! For these are *Outward* things, and hinder the *Inward Communication* with God!

(9.) *Rehears.* But tho' they *Run* down the *Institutions* of *Christ*, they set up *New* ones of their own. For no *Religion* can be without *outward Institutions*. Thus when *Godly Men* have out of pure *Zeal* pulled down a *Church*, they build a *Barn* for the *fanatic*! And they who *Despise* the *Covenant* of *Grace*, set up a *League* and *Covenant* in its Place. They *Erect* a *Pope* in every *Parish*, to avoid one *Bishop* in a *Diocese*. They *Persecute* for *Liberty* of *Conscience*, yet *Damn* all *Tolerance*! They *abhor* *Idols*, and *Commit* *Sacrilege*!

#### ADVERTISEMENT S.

Sacrifice the *Divine Service*, from the *Covenant* of *Grace*, to the *Consummation* of the *Mystery* of Man's *Redemption*. By J. Scandret, *Priest* of the *Church* of *England*, To which is prefix'd a *Letter* to the *Author*, from the *Reverend* M. Charles *Leslie*; *Chancellor* of the *Cathedral* of *Connor*, in the *Kingdom* of *Ireland*.

Right *Notions* of God and *Religion*, Together with two *Discourses*, for the better *Conduct* of the *incere*, and for *correcting* some *prevailing Errors*. By John *Cockburn*, D. D.

THE *Socinian Controversy* *Discuss'd*: In Six *Parts* *Compleat*, 'Wherein the *Chief* of the *Socinian* *Tractions* (*Publish'd* of *Late Years*) are *fully* *Consider'd*. To which is added a *Vindication* of the *first Part*.

THE *Wolf Stript* of his *Shepherds* *Cloathing*. In answer to a late *Celebrated Book* intitled *Moderation* a *Vertue*.

A *Consolatory Letter* to the *Lady Shovel*, on the *Calamitous Loss* of her *Husband* and two *only Sons*: (*viz.*) *Sir Cloudestly Shovel* *Rear-Admiral* of *Great Britain* &c. *Sir John Narbrough* *Barrington* and *James Narbrough Esq.* Now *publish'd* at the *Desire* of their *Relations*. By G. C. M. A. and *Rector* of *Crayford*.



# THE REHEARSAL.

1. The Christian Sacrifice Vindicated from the least Favours of Trans-Substantiation.
2. Yet it must be Popery!
3. The *Observer* Charges some of our Divines of Favours Popery, but Clears the Church of England.
4. Which Quite Spoils his *Merry Tale* of forbidding the Banns.
5. Another Story for his, of the Cruelty of the Bishops in Bowing at the Name of Jesus.
6. Why we Bow at that Name rather than at the Name of God, or of Christ.
7. This not Necessary, but Highly Decent and Fitting.

SATURDAY, August. 21. 1708.

(1.) Country-man. **T**HE Christian Sacrifice, as you have Explain'd it; Master, is so far from Favours Trans-substantiation, as the *Observer* foolishly Objects; that it totally Destroys it, and stands in the Utmost Opposition to it, insomuch that Both cannot be True. For if it be the very Body and Blood of Christ, then it is not Representative, or Symbolical, or Figurative, as you have said it is. And therefore it was either Stupidity or Malice to Arraign this Doctrin as Savouring of Popery.

Rehearsal. Nay further, Country-man, if Trans-substantiation were true, it would follow that the Priest do's more on Earth, than Christ do's in Heaven. For tho' Christ there Offers and Presents his Body and Blood, yet His Body is not Broken, nor His Blood shed over again; as is done in the Mass, Supposing Trans-substantiation; And it is Really a Bloody Sacrifice, if that be Real Blood.

(2.) Country-m. Set your Heart at Rest Master while you talk of Church or Priesthood, you are and must be a Papist, or Worse, if they knew what, to those who have Neither; and yet wou'd Pretend to Both. And they wou'd let none Enjoy what they Want.

(3.) But come, Master, and Defend the Church of England. The *Observer* of the 7th Instant, Num. 50. Quotes Dr. Heylin saying that some of her Divines were Suspected as Favourers of Popery.

Rehearsal. And what then? What if it were so said Now? But in the same *Observer* he Clears the Church of England, and says, That

in her Homilies she Asserts the Church of Rome to be Guilty of Idolatry.

(4.) Country-m. Yet presently after he tells a Merry Story of one who forbid the Banns of Matrimony betwixt the Church of Rome and of England, as being too near of Kin.

Rehearsal. That's an Old Story. I remember it since I was a Child. The Dissenters love to Repeat their own Jest. But, like Bayes, they forget how to Apply them. And the *Observer* has Spoild it in the Telling. It was a Jest when he Hear'd it—But it is perfectly Dull, when in the same Breath he says, That the Church of England Charges the Church of Rome of Idolatry, for this puts them quite out with Kin.

(5.) Country-m. But he says, That when King Char. I. (then Prince of Wales) went to Spain, his Father K. Jam. I. With the Advice of his Bishops, whereof Laud was one, did Order that those of the Prince's Chappel shou'd Adorn it Chappellwise with an Altar, Font, Linnen Coverings, Demy Carpet, Surplices, &c. that every one present shou'd Kneel at due time, stand up at the Creed and Gospels, and Bow at the Name of JESUS.

Rehearsal. That was Cruel! As an Old Dissenter told a Friend of Mine, That the Bishops were Cruel folks. Why? said my Friend, what Cruelty have they done? Have they Kill'd any body? No, said Dissenter, but they are all for Bowing at the Name of Jesus—O, they are Cruel folks!

(6.) Country-m. But now it comes in thus Accidentally, I wou'd Desire you, Master,



to give me an Answer to the Dissenters when they ask, Why do you Bow at the Name of Jesus, more than at the Name of God, or of Christ?

*Rehears.* The word Jesus signifies a Saviour, and is the Proper Name of our Saviour, who had this Name given Him by the Angel before He was Conceived in the Womb. So that this is His Personal Name. The word Christ denotes only His Office, as He was the Anointed of God, which that Word signifies.

Now there were in the Apostles time a Set of Hereticks, as Cerinthus and his Followers, who Deny'd Jesus to be the Christ. They said that Christ or the Holy-Spirit (for they made no Distinction) Dwelt in Jesus, as in other Holy Men. That it Descended upon Him at His Baptism, but Left Him on the Cross, which made Him Cry, *My God, My God, why hast thou Forsaken me?* Against these the Apostles wrote. And the Burden of their Arguments was to Prove that Jesus is the Christ. As St. Peter said (*Act. 2. 36.*) *Therefore let all the House of Israel know Assuredly, that God hath made that same Jesus whom ye have Crucify'd, both Lord and Christ.* And St. John says (*Joh. 20. 31.*) *These things are Written, that ye might believe that Jesus is the Christ the Son of God.* And (*1 Joh. 2. 22.*) *Who is a Liar, but he that denyeth that Jesus is the Christ?* Wherefore St. Paul says (*Phil. 2. 10.*) *That at the Name of JESUS every Knee shou'd Bow.* This was owning Him to be the Christ. Which is truly to be a Christian. And the Bowing at any other Name do's not shew this. To Bow at the Name of God do's not Distinguish me from a Jew, a Mahometan, or an Heathen, who all Acknowledge a God. And to Bow at the Name of Christ or the Messiah do's not shew but that I may be a Jew, for they own a Christ, and expect Him yet to Come, but they Deny that Jesus is the Christ. And (*Alas!*) We have the same Cause of Distinguishing our Selves here in England at this Day, where many that Shelter themselves under the Name of Christians (ay, and good Protestants too) are profess'd Deists, and Blaspheme that Worthy Name by which we are Call'd, saying, *That the Old Romans serv'd Him right to Punish him with the Death of a Slave.* Which I have before Quoted out of *The Growth of Deism*, Approv'd and Recommended in the Book of the Rights. And we shall not Distinguish our selves from these by Bowing at the Name of God. Then again the Quakers do Expressly deny the Man Jesus to be the Christ, they Run in Directly with the Heresy of Cerinthus, and say that Christ or the Light Dwelt in Jesus, they make Christ and

Jesus to be Two. Therefore Bowing at the Name of Christ will not Distinguish us from these. But Bowing at the Name of Jesus, is owning that Person that Man JESUS to be the Christ. And nothing Less than this can Denominate a Man to be a Christian.

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 Their Burning the H. Sacrament as a Popish Trinket.  
 Why they think Burning the Covenant more Heinous than Burning the Body of Christ.  
 Their Homely Familiarity with God.  
 Why they are Un-Cover'd and Kneel at their Family Prayers, but not in their Publick Meetings. With the Manner of their Publick Prayers.  
 How they are Mended of Late.  
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(2.) Country-m. It wou'd have Added mightily to this, if they had seen some Protestants Reckon the Holy Sacrament among Popish Trinkets, deny it to be the Body and Blood of Christ, and cause it to be Burnt by the Hands of the Common Hangman.

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of Christ? And you know it is an Old Say- ing, That a Man may make Bold with his Friends.

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And it was purely in Opposition to our Liturgy, and to Prejudice Men against it (for they were Resolv'd to Quarrel) that



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Still so Perverse and Opposite,  
 As if they Worship'd God for Spite.

And it was purely in Opposition to our Liturgy, and to Prejudice Men against it (for they were Resolv'd to Quarrel) that



that they Set up the *Extempore* way. And instead of that *Form* of *Sound Words*, and the *Majesty* of our *Offices*, they Introduc'd the most *Nasty* and *Slovenly* Method of *Worship*, (by way of *Familiarity*) treating the *Almighty* with *Beastly* and *Kitchen* Language, Sending Him on their *Errands*, and bidding Him make a *step* to this or that *Place*, and do so and so for them, and they wou'd, be as *Good* to Him another way, and do so and so for Him. They us'd to tell Him all the *News* of the *Town* in their *Prayers*; and bid Him beware of such a *Man* for that he was not *Sound* at *Heart*, but that He might safely *Trust* Such and Such, whom they Recommended to Him! You may see a *Fulsom Load* of this in the *Scotch Presbyterian Eloquence*. Great part of which is Collected out of *Mr. Rutherford's Letters*, which they will not disown. They were thus Describ'd by a *Poet* of those times,

Have we told *Providence* what it must do,  
Whom to *Avoid*, and whom to *Trust* to?  
And made *Prayers* not so like *Petitions*,  
As *Overtures* and *Propositions*!

(6) *Country-m.* But I am told they are much Cur'd of that now, especially here in *London* where they have Learn'd to speak with more *Decency*.

*Rehearf.* I know not. But this I am sure of, That several go to hear *Dan. Bwgefs* as to a *Farce*, and seldom miss of the *Entertainment* they Expect. I have been told a *Multitude* of *Stories* of his *Preachments* from those who Heard him. And some who have been in his *Company* say he is a *Man* of *Sense* and good *Conversation*. And that being Ask'd why he wou'd play the *Buffoon* in the *Pulpit*, and speak such *Ridiculous* things? He made *Answer*, That if he did it not, he wou'd Lose his *Congregation*, for that they were Pleas'd with that *Familiar* way of speaking of *God*, and the *Homely* Comparisons. So that they have not all Lost the *Tast* of their *Mother's Milk*, I may Call it, of the *Low* and *Sordid* way wherein they have been Educated.

(7) *Country-m.* But, *Master*, I have been told, That it was the *Popish Emissaries* who first set up the *Extempore* way among Us.

*Rehearf.* That is most True. You will find a *Particular* and *Authentick Account* in *Foxes* and *Fire-brands* of *Heath*, and *Cummin*, who were Detected to be *Popish-Priests*, after they had *Preach'd* as *Puritans* in *Q. Elizabeth's* time, and Rail'd most against the *Liturgie* as a *Dead-Form*, and Recommended the *Extempore Prayers* as being the only *Spiritual* and *Acceptable Service*. And there are many other the like *Instances*. These

the *Puritans* follow'd, and so have kept on to this Day.

(8.) *Country-m.* And the Many *Blasphemy* and horrid *Blunders* that slip from them their *Extempore* Haft has not been able Cure them. I heard one of them in Heat of his *Prayer* Cry out, *O Lord Jesus Christ for thy dear Son's Sake*— And Repeated it over several times. But in Hour after he Deny'd to me that he said so. And I produc'd several Witnesses till we Convinc'd him. So that they speak without *Thinking*! Some have taken the *Prayers* in *Short-Hand*, and after some time has shew'd it them as a *Form* of *Prayer* recommended to them: And themselves have found out and *Expos'd* their own *Blasphemy* and *Nonsense*, not knowing it to be their own.

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**P**ragmatum Medicum, or, the Prognostick sign of Acute Diseases; Established, by Ancient Observation, and Explain'd by the best Modern Discoveries by *James Harvey M. D.*

**A** Comparative Description of the Muscles in a Man and in a Quadruped by *James Douglas M. D.*

**A** Treatise of Sea Diseases, of their Nature, Causes and Cure. Also an Essay on Bleeding in Feavers. by *W. Cockburn M. D.* Late Physician of his Majesty's Fleet. Fellow of R. S. and the College of Physicians.

**T**HE present State of the Court of Rome, the Lives of the present Pope Clement XI. and the present College of Cardinals, Translated from the Italian Manuscript, never as yet made publick, with a Preface by the Publisher containing some Remarks on the Rise and Nature of the College of Cardinals, on the Maxims of the Government, and an account of the present Pope's Elevation to the papacy, and the most remarkable Occurrences in his Pontificate.

**T**HE whole Duty of a Christian, by way of Question and Answer exactly pursuant to the Method of the whole Duty of Man, and designed for the Use of Charity Schools. Price forty Shillings an hundred very fit to be given away.

**A** Farther Vindication of the Short View of the Prophecies and Immorality of the English Stage, in which the Objections of a late Book intitled, a Defence of Plays. Are consider'd, by *Jeremy Collier*. M. A. Printed for *R. Sayer* at Grays-Inn Gate in Holborn, and *George Strahan* at the Golden Ball in Cornhill.



# THE REHEARSAL.

1. A Vindication of Sir Roger L<sup>t</sup> Estrate from the Aspersions of the *Observer*.
2. The *Observer's* Care for the *Inferiour Clergy*.
3. His fresh Effort to Prove the *Coercive Power* of *Parliaments* over the *Crown*.
4. All his *Proofs* are quite *Wide* of the *Point*.
5. The *Authority* of *Bracton* will not Do. Lord Chief Justice Coke veer'd about.
6. The *Authority* of *Bracton* against *Coercion*.

SATURDAY, August. 28. 1708.

(1.) *Country-man.* **T**HE *Observer* we were last upon, Num. 50. says, to his *Country-man*,

"I hope what we have said, will be a warning to People how they follow the Dictates of the *Rehearser*, and his High-Church; for 'tis plain enough, that he will prove as fatal a Guide to our *Inferior Clergy*, if any of them be such fools to follow him, as Sir Roger L<sup>t</sup> Estrate was, for he broaches the same Principles of Slavery; and to me it appears, that he has as large, or rather a larger Tincture of Popery than Sir Roger.

*Rehearsal.* I take it as an Honour that he join's me with Sir Roger L<sup>t</sup> Estrate, who stem'd the Tide against the *Rebellious Whiggs* and *Dissenters* of those Times, and Confounded them with a Superiority of *Wit* and *Argument*. And it may be said of him, That he did more service (and in this Method too) both to *Church* and *State* than most Writers (if any is to be Excepted) in that Age. And the *Clergy* in Particular were Oblig'd to do him Honour, for he Asserted their Cause with great Success. I confess I have follow'd him, *Sed non passibus Aequis*. And the Objection of *Popery* against him was only by those *Foul Mouths* which he had stop'd from Every thing but *Railing* and *Lying*. He Dy'd as he Liv'd a good *Protestant* of the *Church of England*, which he vindicated. And these are Worse than *Papists* to the *Dissenters*.

(2.) *Country-m.* But why is the *Observer's* Care Limited to the *Inferior Clergy*? Have not the *Bishops* (do's he think) as much *Wit* or *Honesty*, and Cannot they Discern *Reason* and *Argument* as well as the *Inferior*

*Clergy*? And do's he not know, That the *Bishops* had as great Regard for Sir Roger L<sup>t</sup> Estrate as any of the *Inferiour Clergy*? And they had as much Reason, for he Wrote in their Defence as of the others. For their Cause is the Same. The *Bishops* are all made out of the *Inferiour Clergy*, so that if they be Right, the *Bishops* cannot long be Wrong. And here the *Observer* thinks the Danger lyes, That you have begun at the Fountain.

*Rehears.* This is a Reflection upon the *Clergy*. My Business is to Learn from them, not to Teach them. But the *Observer's* Tongue is no Slander in a *Party-Cause* against the *Church*.

(3.) *Country-m.* Well then, there let Us Leave it. But, *Master*, it is time now that you say something to the Remainder of this *Observer*, N. 50. and likewise to Num. 52. of the 14 Instant, wherein he Bounces like a *Hector*, and says he has for ever Pegg'd you down, as to the Point of the *Coercive power* of the *Parliament* over the *Crown* by our *Laws*. And I assure you his *Party Boast* that you are Quite overthrown. And others think you are Hard put to it, and are in Suspence how you will get over it. Therefore you must not Slip it.

*Rehears.* I was Willing to stay till I cou'd see the Utmost of their Force. The *Observer* has Consulted the Best *Lawyers* of his *Party*, you may see the Hand of *Joab* in it. And I believe they have no more to say upon the Point. So that if I can give but a fair Answer to this, I suppose we shall be troubl'd no more with this *Dispute*. Unless the *Observer* (when left



left to himself) shall *Rave* and *Rail*, as his *Predecessor* did.

(4.) And now for my *Answer*. The first thing I say is, That there is not one Word of what is Produc'd in these *Observers* that is to the Purpose, more than if I Indicted *Jack*, and brought all my Proof against *James*. You know our Dispute was concerning the *Laws* of the Land. And of these I gave a good Many which Asserted the Authority of the *Crown* to be Deriv'd from *God* alone, and to be in no *Earthly Subjection*. And expressly Condemning all *Coercive* power over the *King*, either in *Parliament* or *People*. See my *Vol. 2. Num. 44.* And I told Mr. *Observer* and gave him Caution, that it would be but *Trifling* to Produce any Lesser Authorities against these. I put the Issue upon the *Laws*. And so I do still, against all the *Lawyers* he can Consult. And now what is it they have Produc'd as *Law* against Me? Why, some private *Authors* and *Books*, and Old *Histories*, as *Ingulphus* Abbot of *Croyland*, *Lambard* and *Bracton*. But are these our *Laws*? Is every word they said the *Laws* of the Land? Can they be Pleaded as *Law* in *Westminster-Hall*?

(5.) *Country m.* But he says, That *Bracton* was Lord Chief Justice of England in the Reign of King *Hen. III.*

*Rehears.* And what then? We can tell him of another Chief Justice who had his *Skin* Stuff'd with *Chopt-Straw*.

Those were Troublous and Rebellious times. And who knows how Chief Justice *Bracton* might be Inclined as to the *Royal* or the *Faction* side? And he might have Chang'd Sides, and so Contradicted what he had Wrote before. As our *Oracle* of the *Law* Chief Justice *Coke* did, who while in Favour at Court, Wrote highly for the *Prerogative*; but after he was in Disgrace, he sought to Lessen it all that he Cou'd. And these *Inconsistencies* are to be seen in his *Books*. That you may know by their *Strain* when they were Wrote, whether when he was Pleas'd or Angry with the Court.

(6.) Therefore I trouble not my self to Examine the *Quotations* the *Observer* brings out of *Bracton*, because they are nothing to the Purpose, be what they will. But yet I will tell him what I remember in *Bracton*. He puts the Case, what if the *King* do Wrong? Then he says the *Ministers* are to be Punish'd, for that the *Law* says, *The King can do no Wrong*. But what if the *King* will not Suffer his *Ministers* to be Call'd to Account? Then says *Bracton*, he may be Supplicated and Humbly Entreated,

and the *Evil* Represented to him. But what if all this will not do, but the *King* still Persists? In that Case *Bracton* says *Sufficit ei pro Pana quod Deum expectet Ultorem, Nam Superiorem non habet in Terris.* That is, We must Refer him to the Judgment of *God*, for that he has no Superior upon *Earth*.

*Country-m.* Let the *Observer* now take up his *Bracton*— And whether he can Reconcile him to himself or not, it is all one to you, *Master*. For you go upon a Surer Foundation, the Known and Establish'd *Laws* of the Land.

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# THE REHEARSAL.

1. The Opinion of a *Lord Chief Justice* is not *Law*.
2. Far less *Lambard* or *Ingulphus*. The folly of Quoting a *History* against an *Act of Parliament*.
3. Or Pleading that the *Parliament* was *Pack'd*.
4. The *Nonsense* of the *Observer* in Saying that the *Statute 12 Car. II.* is *Antiquated*. Shew'd from 30 *January*, and the *Proclamation*.
5. No *Act of Parliament* can be *Antiquated*.
6. An Answer to King *John* and his Son *Henry* Granting *Coercion* over themselves.
7. The *Barons-Wars* more Fatal to *England*, than the *Tyranny* of all their *Kings*.
8. Brought as *Precedents* for fresh *Rebellion* Now.
9. They argue the *Law* from the *Consent* of *Kings*, whose *Opinion* they will not yet Allow to be *Law*.
10. They make it *Law* if against the *King*, but not if for him.

WEDNESDAY, September 1. 1708.

(1.) *Country-man*. I Believe the *Observer* wishes he had not brought the *Lord Chief Justice* into the Play. For he speaks Excessively against *Coercion*.

*Rehearsal*. If he had spoke never so much for it, it had been all nothing to the Purpose, as I have shew'd. Will the *Whigg-Lawyers* Grant, That whatever a *Lord Chief Justice* says or Writes is *Law*? The *41 Parliament* wou'd not take the Opinion of both the *Chief Justices* and of all the *Judges* in *England* for the Legality of *Ship Money*.

(2.) *Country-m*. Then far less can *Lambard*, or *Ingulphus* Abbot of *Croyland* be Quoted as the *Laws* of the *Land*.

*Rehears*. He will say he Quotes them only as *Historians*.

*Country-m*. As *Historians*! And can an *Historian* be brought in Contradiction to an *Act of Parliament*? Suppose a *Lawyer* in *Westminster-Hall* shou'd Quote an *Act of Parliament*, and another shou'd in Answer Quote *Lambard* or *Ingulphus* saying there was no such *Act*, and that they ought to be Believ'd rather than our *Book of Statutes*? What wou'd the *Court* say to such a *Lawyer*? I suppose he wou'd never get another *Sue*.

(3.) *Rehears*. But he has another way to get over these *Acts of Parliament* I have

Quoted, he says, N. 52. That he Excepts against those *Laws* made by *Mercenary* and *pack'd Parliaments*, in the *Reign* of King *Charles II.*

*Country-m*. Let me to him, *Master*, I fancy I can Battle him and all his *Lawyers* upon this Point. Suppose then, as I said before, an *Act of Parliament* is Quoted in *Westminster-Hall*, and the *Council* on the other side shou'd say, That this is no *Law*, because it was made by a *Mercenary* and *Pack'd Parliament*. Wou'd he not be *Floated* out of the *Hall*? Wou'd not this be to overthrow and Destroy all our *Laws* at once, when Every one shall take upon him to Judge which is a *Mercenary* and *Pack'd Parliament*? And may not I say the same of other *Acts of Parliament* he Quotes? And where will be the End of all this?

Besides you Quoted several other *Acts of Parliament* in the *Reigns* of *Rich. II. Hen. VIII. Q. Eliz. and K. Jam. I.* were all these *Pack'd Parliaments* too? Then Farewel our *Book of Statutes*!

(4.) *Rehears*. But he says, that *Act* you Quoted of 12 *Car. II. c. 30* is *Antiquated* by the *Revolution-Acts* made since.

*Country-m*. If he had said *Repeal'd*, then he must have shew'd those *Acts* that *Repeal* it. But to say *Antiquated* is *Nonsense*. Is an *Act* of *K. Char. II. Antiquated*, and not that of *Rich. II.* And others made by his *Predecessors*?



*Predecessors*? But why is this Particular Act Antiquated more than all the other Acts in that Reign; This Act I say, by Vertue of which we keep the 30 of January to this Day. And have not our Clergy in the Publick Churches Read the Proclamation Enjoin'd the Sunday before? And is this Act Antiquated?

(5.) *Rehears.* Besides, Country-Man, no Act of Parliament can be Antiquated, or lose its Force by length of time. Nothing can Dissolve an Act of Parliament but its being Repeal'd by Parliament. Some old Acts of Parliament may be Forgotten, and worn into Disuetude. And ther have been Proclamations for Reviving some of these. Not that the Proclamation adds any Force to them, but only that the People have Notice of it, and not be Ensnar'd by Transgressing them Ignorantly. Which wou'd be Needless if they were Antiquated in the Sense of the Observator, that is, were of no more Force.

(6.) *Country-m.* But Num. 50. he Quotes a Charter of King John's Granting, That the Barons and Community of the Land, shall straiten and Compel Us by all Means possible, as by Seizing our Towns, Lands, and Possessions, or any other way, till Satisfaction be made according to their Pleasure. And that in the Charter of his Son Henry, upon Supposition of his not performing the Agreements, 'tis said, It shall be lawful for all Men in our Kingdom to Rise up against Us, and to do all things that may be Grievous to Us, as if they were absolutely Free from any Engagements to our Persons.

*Rehears.* Here the Observator shews himself! For he cou'd not but know, That all this was done in Open and Flagrant Rebellion, and when these Kings were Subdu'd and Conquer'd by their Traiterous and Disloyal Barons, and Forc'd to Sign or Do whatever they Requir'd of them.

(7.) *Country-m.* This was what they Call'd the Barons-Wars. I have Read something of it in our History. And it makes good all that you have laid down to Us, Master, from the Beginning, That Rebellion is a bad Cure for Tyranny. For England Suffer'd more Ruin and Devastation by these Barons-Wars, than from all those Kings, they call'd Tyrants, that ever had Reign'd before.

(8.) *Rehears.* But these Rebellious Barons are now call'd Patriots and the Noble Assertors of our Liberties and Properties! And here you see Precedents are brought from them for Coercion, and to serve our Kings (or Queens) in the same Fashion, to Murder or Depose them at Pleasure! Comforta-

ble Doctrin for Monarchs, for her Majesty to hear!

(9.) *Country-m.* But I wou'd Ask a Question, Master, Suppose these Kings had Granted these Concessions, without any Coercion, upon them, but Freely and Voluntarily of their Meer Good Will and Pleasure; And I will Suppose too, That these Kings were Really of this Opinion, for Coercion over Themselves; Will the Whiggs then Allow that the Opinion of the King is Law? Why Else do they bring these Concessions to Prove that Coercion is Law in England?

(10.) *Rehears.* Their Meaning is, That all Acts and Deeds of Kings against their own Right and Interest shall be Binding upon them, and shall be good Law. But if they Assert their Right and Just and Lawful Privogative, Given to them by the Law of God, and Recogniz'd by all the Laws of the Land, then they are Tyrants, set up for Arbitrary Power, and their Opinion is of no Force at all, far less is it Law!

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## THE

## REHEARSAL.

1. By the *Observer's* Argument for Coercion, the Pope has still the Dominion over England.
2. The Argument of *Lambard* is Grounded upon the Pope's Universal Supremacy. Which the *Observer* calls *Honest* and *Admires* it.
3. The *Deposing* Doctrine, and Power of the People are Rank Popery. Testify'd by the Lord Bishop of Sarum.
4. Shew'd in *Two Sticks made one*.
5. A King Depos'd, *propter inutile Imperium*.
6. Other Instances of Popes Assisting Sons to Depose their Father.
7. The Germans more Zealous Papists than the French.

SATURDAY, September 4. 1708.

(1.) *Rehearsal*. I Have a word more yet to say to the *Observer*. He argues for the Lawfulness of Coercion over the King from the Concession which K. John gave, that is, was forc'd to give to his Barons. Will not the same Argument hold for the Subjection of the Crown of England at this Day to the Pope? For King John did Surrender it to him. If you say, That the Surrender was an Unjust Act, and Betraying the Right of the Crown, and so Void. So say I of his Granting Coercion to the Barons over himself. Did the Pope force him to this? So did the Barons. May his Successors Justly Rescue themselves and the Crown from this Encroachment of the Pope? So may they from this Rebellion of the Barons. I desire the *Observer* to Try if he can find any Disparity in these Cases. And then what a fine spot of Work has he made, That if his Argument for Coercion will hold, then the Pope must have England! He has a good a Title to it, as either Lords or Commons or the People have for Coercion over the King.

(2.) *Country-man*. Ther is one thing, *Master*, pray let me take Notice of it. In the *Observer* we have been upon, N. 50. which makes this Argument from the Concession of K. John to his Barons, ther is a long Quotation out of *Lambard's Saxon Laws*, shewing that the King loses the Name of King if he do not govern and so. But it seems all to be built upon the Authority which the Pope did then Assume over Kings, for thus it is there said,

" As Pope John testifies, the Name of King he loses, to whom Pepin, and his Son Charles, not yet Kings, but Princes under a foolish French King, Wrote, to know if the French Kings ought to Continue so Content only with the Royal Name.

This shews it went Higher than as being a Saxon Law. For the French were not Concern'd with that. And their Writing to the Pope about it, shews that it was grounded upon that Universal Supremacy which the Pope then Claim'd over all Kings, even in Temporals, and to Dispose of their Crowns. And this is Confirm'd by the Answer the Pope gave to these French Princes, where after setting down what the King should do, he concludes thus,

" All these things the King ought to do in his own Person. Looking upon and Touching the Holy Gospels; and to Swear upon the Holy Reliques, before the Kingdom, Priesthood, and Clergy, before he be owned by the Arch-Bishops and Bishops, &c.

Upon which the *Observer* says, I admire the Plainness and Honest Simplicity of those times. Here he calls the very Dreggs of Popery a Plainness and Honest Simplicity which he Admires. If you had said half so much, *Master*, he wou'd have made you 20 Papists.

(3.) *Rehearsal*. Your Observation is Just, *Country-Man*. And these Precedents the *Observer* brings are not only of Popish times, but upon Popish Principles. The *Deposing* Doctrine



Doctrin and Power of the People are both Popish. They were first set up (as the Bishop of Sarum says Excellently well) by the Assertors of the Pope's Supremacy, For thus they Argu'd, that the Pope Representing the whole Catholick Church, this Power of the People was Devolv'd upon Him, and so He might Depose Kings at His pleasure. And he shews, with great Strength of Reason, That this Power were better in the Pope, than in the People. All which I have Quoted to you before, Country Man.

(4.) Country-m. I remember it well, Master. And I have likewise got that Sheet you Recommended to me, Entitul'd, *Two Sticks made One, Or, The Devil upon Dun*. And have Hung it up in my Hall. And it serves my Country Neighbours instead of Many Books. For there they see the Principles of the Jesuits and the Presbyterians in two Columns one over against the other, saying the same Words, that the one is but a Transcript of the other. So that we see the Rock out of which the Whiggs and Presbyterians were Hew'd, and the Pit out of which they were Digg'd. And whence our Principle of Resistance came, the Deposing of Kings, and the Power of the People. These were first set up among Christians by the Papists. And they who Rail at Popery lick up their Spittle!

(5.) Rehears. And Lambard in his *Saxon Laws*, as Quoted by the Observer, tells Us of two French Princes asking the Pope if they might not Depose their Father, because he was Foolish, and that he shou'd be Contented only with the Royal Name? And the Pope determines that he shall not Retain so much as the Name of King. And for want of other Crimes (for he was a Vertuous and a Pious Man) propter inutile Imperium, because he was too Mild, a Chip in Portage, and a Cypher upon the Throne, letting others Manage and do what they will. And this is the Example which the Observer proposes to Us for Imitation!

(6.) Country-m. And he can give Instances since that time of Innocent Popes who have Join'd with Godly Sons to Depose their Father, and the Saints Consenting and Abetting!

Rehears. They will Joine with the Pope or the Devil to Depose their King—And let the Pope but give them Leave to Call him a Whore, they will follow all his Commands, Maintain his Principles, and be his Under-Spur-Leathers to Undermine and Destroy the Church of England. They will make him Head of their Confederacy, and Fight under his Banner, to Restore his Supremacy in France.

(7.) Country-m. I have heard indeed, That France has always Contested the Pope's Supremacy, and have had many Bickerings with the Court of Rome upon that Head. But I have not heard the like of our Saxon Popish Progenitors, whom the Observer would have us follow.

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## THE

## REHEARSAL.

Every body has *Liberty of Conscience* but the *King*.

The *Subjects* are *Free-Born*, but not the *King*. The *King* has no *Right* or *Inheritance*, and we can do him no *Wrong*.

The *Lutherans* and *Papists* much the same as to *Doctrin*. The difference betwixt the *Episcopal* and *Presbyterian Lutherans*.

The *Observer's* Reply to my Answer as to the *Charter* of King *John*.

It is *Rank Treason*. And makes the *Queen* to be a *Tyrant*, and an *Usurper*.

And all the *Kings* and *Queens* since the Beginning of our *Statute Book*.

He proposes to our Imitation the Example of a *Popish* and *Treasonable* Arch-Bishop of *Canterbury*.

The *Pope* the great Fautor of *Rebellion*, even down to our *Times*.

WEDNESDAY, September 8. 17c8.

(1.) *Country-man*. **B**Y what you have said formerly *Master*, it Appears a Strange thing to me, They they who Plead for *Liberty of Conscience* as the *Unalienable Right* of every *Man* born into the *World*, shon'd yet Deny to *Kings* and *Princes*! That they must claim the same *Liberty* for their *Crown*! And that the *Presbyterians* shon'd maintain this Argument, whole own *Confession of Faith* Declares Chap. 23. "That Difference in Religion, or even *Infidelity*, do's not take away the *Right* of a *King* to his *Crown*! Do they not believe what they call the *Confession* of their *Birth*? Or did they put it upon the *World* for a *Battle*?"

(2.) Is it a *Persecution* to Deny a *Disfranchisement* a *Good* *Man* on Account of his *Persecution*, and none to take a *Crown* from him, for the same Reason! Is this against the *Right* of a *Free-Born Subject*, but not against the *Right* of a *Free-Born King*? Or are none *Free-Born* but *Subjects*, that is, *Born Free* to *Subjection*! And are *Kings* *Born Subjects*, and so not *Free*! Have the *Subjects* their *Rights* and *Inheritances*, and has the *King* no *Right* at all, or any *Inheritance*? Then *Wrong* may be done to any body, but to the *King*! And instead of the old *Maxim* of our *Law*, That the *King* can do no *Wrong*, it must be in the *New Edition*, That no *Wrong* can be done to the *King*.

*Rehears*. I must stop you *Country-man*. For just now is sent me the *Observer* of 21 last Month *Numb. 34*. which I have not

yet seen, for I am out of the way, and Meet with them but by *Chance*, and *Late*. It is full of *Old-New Charges* upon me. And I must say something to him.

(3.) *Country-m*. But pray, *Master*, first Answer me one Question How it comes that the *Lutheran Princes* in *Germany* are so very *Close* in their *Religion*, and near of *Kin* to *Popery*; whereas I am told they are much more Firm in *Denmark* and *Sweden*, where they are *Lutherans* too.

*Rehears*. Do you know the Difference 'twixt *Trans-Substantiation* and *Con-Substantiation*?

*Country-m*. One is *Trans*, and the other is *Con*. The rest of the word is the same. And to us *English Folks* they seem to be very near a *Kin*.

*Rehears*. So near a *Kin* then they are to *Popery*, as to the *Doctrin*. But as to the *Government* of the *Church* there is a Great Difference. For in *Denmark* and *Sweden*, they are *Episcopal*, and have *Bishops* and *Arch-Bishops*. But the *Lutheran Princes* in *Germany* are *Presbyterians*, and have no *Bishops*. And this is one Reason why they are more indifferent even as to the *Doctrin*. For the *Discipline* of the *Church* is the best Guard, for the *Doctrin*, as has been always found. And the great *Errors* and *Heresies* that now yet *Christendom* have come in by the *Usurpation* first of the *Pope*, and then of the *Sabbataries*, upon the *Ancient Primitive* and *Apostolical Episcopacy*.

*Country-m*.



Country-m. I thank you Master. And of all Lutherans keep me from the Presbyterian Sort, for that is Wrong every way. But we'r a Kin to the Athenians, We love New things, and Repent them Late.

(4.) Rehears. Now then I'll go on with the *Observer*, Num. 54. One half of it is upon the Priesthood and the Sacrament. The other upon Government and Coercion over the Crown. I will begin with the latter, because it Continues the Subject we were last upon. I call his Arguments New-Old Ones. For they are the same over and over again. He sets down a Letter sent him; And gives many Thanks to the Sender, for the Charter of King John to his Barons, which he had set down before, Num. 50. And which I have already Answer'd.

Country-m. But ther is something New. For he Repeats your Answer, and Replys to't. He says you Object, That those Liberties were obtain'd by Rebellion. To which he says, That those Liberties were Never Deny'd, but in Times of Tyranny and Usurpation.

(5.) Rehears. I say they are Deny'd at this Day. And is this Reign a Time of Tyranny and Usurpation? Let the *Observer* look to it? Do's the Queen allow her Barons or Commons to take Arms against her, to seize her Castles, Forts, Towns, Lands, and Possessions, and to Compel her by Force to do what they think Reason, and to Punish her if they think she Transgresses the Law? Will not the Law make any Attempt of this sort to be Treason? Will the *Observer* Venture to Try his Hand? And are not the Laws against Corruption in Force in this Reign? Therefore, according to the *Observer*, this is a Time of Tyranny and Usurpation. And is not this to Call the Queen a Tyrant and an Usurper? I will not Descant what Punishment is Due to this. But I think it Impossible for the *Observer* to Clear himself of this.

(3.) Country-m. You have him Fast, Master, I won'd not for my best Cow he had so much to say against you. And if you have Quoted the Statutes right (of which I suppose you are pretty sure) not only her Present Majesty, but all our Kings and Queens since the Beginning of our Statute-Book have been Tyrants and Usurpers; nay and our Parliaments too, who have Asserted the Crown to Hold only of God, and Damn'd all Coercion over it. And for his Charter of R. John, it makes no more than if he had Quoted the Murder of Edw. II. Rich. II. or of R. Char. I. And Pleaded these as Precedents for Us to follow at this

Day. A very good Subject to Q. Anne Is he not? And She is Safest with Men such Principles!

(7.) Rehears. But he Quotes from D. Brady, "That the Arch-Bishop of Canterbury acquainted the Lords, that he had found a Charter of King Henry the 1st. by which, if they wou'd, they might Assert their Liberties they had a long time lost; and that they all Swore in the Presence of the Arch-Bishop that they wou'd Strive to Death for those Liberties."

Country-m. A fine stick of Wood that Arch-Bishop! A Papiſh I warrant him! For all our Protestant Bishops of Canterbury have been Loyal to their Prince, and in his Distress Suffer'd with him. No Conspiracy against the King was ever Form'd or Countenanc'd at Lambeth since the Reformation.

(8.) Rehears. You see by this, That the Popes in those times Abetted the Rebellion of the Barons against their King. As they did the Holy League in France against King Hen. III. And its Younger Brother the Solemn League and Covenant in Britain against King Char. I. And generally all Rebellions, to Name no more, or Come nearer our own Times! And these are the Examples the *Observer* wou'd have Us to Follow!

## ADVERTISEMENT S.

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## THE

## REHEARSAL.

The *Observer's* suppos'd *Original Contracts* betwixt our *Saxon Ancestors* and their first *Kings*, whom he says they *Created*.

The folly of *King Vortigern* in letting a *German Prince* come over hither, who depos'd him, and Enslav'd the *Britains*. This Prince (*Hengist*) was not chosen by the *Saxons*, but he chose Them. As it is with *Generals of Armies*, and *Leaders of Colonies*.

The *Observer* thinks, that *Colonies* were Planted like *Wild-Cats*. The folly suppose, that *Conquerors* will submit themselves to the *Conquered*.

The *Observer* cannot shew his *Original Contract*, the *Saxons* were *Papists* at the time *Lambard* speaks of. But when they came into *England* they were *Heathens*. Therefore he speaks not of their *First Kings*, or how they were *Created*. The Authority of *Lambard* and the *Saxon Laws*.

*Lambard* Asserts the *King* to be the *Vice-Gerent of God*.

so not Appointed by the *People*. the *Pope's* Claim over *Kings*, and the *King's* Claim.

*Lambard* says the *King* is to Govern the *People*. Then the *People* cannot Govern Him.

The *Observer* has not Translated *Lambard* right and leaves out Material words. *Lambard's* true meaning. He says nothing of the Power of the *People* to Depose the *King*.

SATURDAY, September 11. 1708.

Country-man. **T**HE *Observer* you are upon of the 21<sup>st</sup> last Month, concludes thus, "And in short, the *Laws* were so far from being *Originally Obtain'd* by Force, tho' they were sometimes *Recover'd* by it, that were the *Original Contract* agreed betwixt our *Saxon Ancestors*, and *Kings*, when they first *Created* them.

*Rehearsal*. When was that? Good *Observer*. Did not a *Saxon-Prince* come over hither, and by *Fraud* and *Force* take the *Kingdom* to himself! That *German* came over hither to help the *King*. But I remember well we cou'd get him out again! He brought some with him, and Quickly sent for more *Germans*, for he wou'd not Trust the *Britains*. And then he Depos'd *Silly Vortigern* who had Invited him into the Country. The *Germans* were as much *Conquerors* as the *Nor-* And we may as well say, That the *Saxons* Chose *William the Conqueror*, as that the *Saxons* Chose *Hengist*. Was he not their *King* when he brought them over? And might have many others in his *Army* besides his own *People*, as *William* of

*Normandy* had, yet can it be said that they Chose him to be their *General*, or that he Chose them to be his *Soldiers*? Did our *Army* now in *Flanders* Chuse the *Duke of Marlborough* to be their *General*? He may *Lift* or *Reject* and that Offers himself to a *Soldier*. So that he Chuses them, not they Him. And thus it was when *Colonies* went abroad, and *Peopl'd* or *Conquer'd* other *Countries*. They were under *Government* and *Leaders*, who had the *Command* over them.

(3.) But the *Observer* thinks, That when *Colonies* came into *Countries*, they *Leap'd* in, like *Cats* Scrambling over a *Wall*, all *Independent*, and every one *Free* and that Every thing they cou'd *Catch* was their *Own*. Till for their own *Convenience* they Chose whom they thought fit to be their *King*, and under such *Limitations* as they Pleas'd to *Impose*. All which is *Dream* and *Romance*. The *Saxon Princes*, as well as *William the Conqueror*, let them know ther was no such *Matter*. And that none of them had any *Title* to what he Possess'd, but by *Grant* from the *Prince*. The *General* has the *Dividing* of the *Spoil*. Do's he think that any *Conqueror* will leave it to those he has *Subdu'd*, whether he shall be their *King*.



King or not? Will my Lord Marlborough put it to the Vote in Brussels, whether the French or the Confederates shall have it? And yet for all that, we Fight for their Liberties! But every one is not a good Judge of his own Liberty, he often Mistakes it!

(4.) Country-m. But there is no Disputing against Matter of Fact, The Observer still insists upon the Original Contract which the first Saxon Kings made when they were Created by the People.

Rehears. But it is not Fact, till he has Produc'd that Original Contract. Which it is Plain he has not yet done. For the Saxons when they Came over Hither were Heathens, and for a good while after. And it is Evident that they were Papists when what the Observer N. 50. Quotes out of Lambard's Saxons Laws was Transacted, for they Built upon the Authority of the Pope, and his Universal Supremacy, as before is shew'd. Therefore these could not be the FIRST Saxon Kings, upon whom the Observer, N. 54 do's Charge it. This could not be the Time when these Kings were first Created by the People, as the Observer Words it. So that he must go somewhere Higher than Lambard to find out this Original Contract.

(5.) Besides, what he Refers to are no Laws, either of the Confessor or of the Conqueror, but some Commentaries or Common-Places upon our Ancient Laws, compil'd by one who had no great Skill in Saxon or the Elder Customs of his Country. But for a just Censure of these Laws, I refer the Reader to the *Dissertatio Epistolaris* of Dr. Hicks, in the Body of *Theſaur. Ling. Septentr.* for I have not time to Stay upon it here, because, as I have shew'd, it signifies Nothing what these Laws were; for our Dispute is about our Present Laws, and which are of Force Now in England.

(6.) Country-m. Let me only ask a Question at the Observer, how he likes the Beginning of that Quotation he gives Us, N. 50. out of Lambard, where the King is Stil'd the Vicar or Lieutenant of the King of Kings? How then is He Servant of the People, And Accountable to them? As the Observer and Whiggs wou'd have him.

(7.) Rehears. And Lambard says that the King is Appointed (but he do's not say by the People, it follows more Easily from his Words) by the King of Kings whose Lieutenant he is. For who can Appoint a Lieutenant for God, but God Himself? The Pope Claims this Authority as being Constituted by Christ His Supreme Vicar or Lieutenant over all these Deputy Lieutenants. And he Quotes for it such Texts as these, I will

give thee the Keys— Feed my Sheep, which are far enough from the Pur But what Text has the People for Assuming this Authority? They must Content with Curse ye Meroz— Bind Kings in Chains— Such Honour have Saints.

Country-m. This is only for the But our Rebels are all Saints! For they Rebel for Religion?

(8.) But Master, as to the End for the King is Appointed, Lambard here as the Observer Quotes him, that to Govern the People of the Lord. surely they don't Govern him. That be Fools-Play indeed! I King over You the King over Me!

(9.) Rehears. But the Great Point coming That above all he (the King) Revere, His (God's) Holy Church. And De from Injurious persons, et Maleficos evellat. Which the Observer Tra only, And Ill Men take off, and Utter sroy. But he has left out the Wo Ea, which Point out what Wickedness Meant, that is, Those who do Hurt Church, and that the King shou'd Destroy such, ab Ea, from that Quod nisi jecerit (says Lambard) whi le's he do's, Nec Nomen Regis in eo C Which is no more than that he not the Name of a King, or it do Appear in him. Which the Observer ders, The Name of King he shall not Retain. But Lambard says not t People may Depose him for this. N John neither, who says he Loses th of King. And so may be said of or Tyrant Husband or Father, Loses the Name of Father, that is, Deserve it, but yet he Ceases not Father. And he may Mend.

#### ADVERTISEMENT

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# THE REHEARSAL.

1. The *Observer* has made a *Rod* for Himself, which wou'd *Scourge* him and all the *Whiggs* to *Death*.
2. He Writes *Direct Treason* against the *Queen*, and *Spirits* up the *People* to *Rebellion*.
3. A *Prodigy* in this *Nation*, of *Preaching* and *Printing* so *Publickly* for *Coercion* upon the *Government*!
4. The *Queen* Threatn'd with the *Example* of her *Royal Grand-Father*. And the *Laws* made the *Chief Instrument* of his *Ruin*! Who *Cut off* his *Head*?
5. How the *Observer* comes to *Call Oliver* an *Usurper*. The *Reason* of the *Rage* of the *Whiggs* against the *Church*.
6. He *Falsely* and most *Villainously* Charges *King Char. I.* with *Invading* the *Constitution* of *Parlament* by *Military Force*. It was the *Parlament* began the *War*.
7. He *falsly* *Asperges* the *Revolution* with *Asserting* the *Coercive Power* of *Parlaments* over *Tyrants*.

WEDNESDAY, September 15. 1708.

(1.) *Country-man.* **B**Y the *Observer's* *Doctrin*, *Master*, he wou'd *Hang* himself, and a many more! Even all the *Whiggs* and *Disfenters*, who do not *Revere* the *Church*, but *Plot* against her, *Vilify* and *Defame* her. Nay, by *Lambard* and his *Saxon Laws*, that *King* (or *Queen*) who shou'd *Spare* any of them, *Deserves* not the *Name* of a *King*, and (as the *Observer* understands these *Laws*) ought to be *Depos'd*.

*Rehearsal.* You see what a *Rod* the *Observer* has *Bound up* *Finely*, to *Whip* Himself. But he wants some body to *Lay* it on—

(2.) *Country-m.* That's a *Pity*! *Master*. But you have done pretty well. I believe by this time you have made him *Weary* of his *Saxon Laws*. And you have *Ruin'd* all his *Defences* for *Coercion*. Nay, you have brought him in for *Treason* too. For if to *Say* and *Print* it, That every *Free-Born English* man has *Power* to pull the *Queen's Crown* off her *Head*, be not *Treason*, then ther can be none in *Words* or *Writing*. And the *Observer* do's all he can to make the *People* of *England* *Fond* of this *Power* he puts in them. Which is all the *Mischief* he can do. And it is a great deal. It makes the *People* perfect *Tinder* for *Rebellion*. Ther is no *Government* can be so *Administer'd*, but some will be *Disoblig'd*, and ther will be *Parties* and

*Designs*. And these *Principles* of the *Whiggs* gives every *Discontented Party* full *Power* and *Authority* to *Raise Rebellion* whenever they Can. All *Obligations* as to *Conscience* are taken *Quite out* of the *Way*!

(3.) *Rehears.* I believe ther is not a *Nation* upon the face of the *Earth* (except this) where the *Doctrin* of *Coercion* upon the *Government* is *Publickly Preach'd* in the *Pulpits* and *Justify'd* in *Print* among all the *People*!

*Country-m.* And which is more *Strange*, *Master*, you that *Write* against *Coercion*, do it at your *Peril*! And the *Government* is *Hunted* upon you, for this, by the *Coercion-Men*! Who think they *Merit* from the *Government* by it! And *Plead* for themselves, That it makes against the *Government*, to free the *Government* from the *Coercion* of their *Subjects*! And that none ought to be *Trusted* or *Employ'd* by the *Queen* whose *Principles* do not put her *Life* and *Crown* at the *Mercy* of every *Boor* in *Britain*. And that such are her *Best Subjects*! But that whosoever wou'd *Save* her from *Coercion*, is her *Enemy*, wou'd *Destroy* her, and ought not to be *Suffer'd* to *Come* near her! And they *Brand* these with the *Name* of *Tories*, *High-Church*, *Jacobites* and even *Papists*.

(4.) *Rehears.*



(4.) *Rehear.* These are *Paradoxes* time must Discover, and what will be the End of these things! But it looks the more Threatning how the *Observer* Applies it and Compares it with the Fate of the *Queen's Royal Grand-Father*. Whose Ruin he Charges upon those that Fought for him, and Oppos'd the Principle of Coercion. Which he Labours to shew in his of the 14 and 31. of July last, Num. 43. and 48.

*Country-m.* This is *Paradox* again! And Threatning with a Vengeance to the *Queen*, what will become of her, if she take not the same Method her *Grand-Father* did to Ruin himself, that is, to Trust them with the Power who are for the *Deposing-Doctrin*, and the Principle of Coercion! And then, tho' they shou'd Cut off her Head (which God avert) it wou'd be the *Tories* and *High-Church* brought her to her Ruin! [They have told us already she has a fine *White Neck*! (See Vol. 1. N. 39) They are *Smacking* their Lips before hand!] And you, *Master*, wou'd come in as an *Accomplice* for speaking against Coercion! Just as *Arch-Bishop Laud* and the other *Loyal Divines* of the Church of *England* are brought in by the *Observer* for Preaching the same *Doctrin*! But you have told Us it is no other than what our *Laws* do Teach Us And may not the *Clergy* speak in Defence of the *Laws* of the Land, when they are Agreeable and Consonant to the Law of God? And had not the *King* more Reason to trust to the *Laws* of the Land, than to any *Sermon* Preach'd before him? So that the *Laws* come in (more than the *Clergy*) as Contributing to the Ruin of that *Gracious Prince*! And thus it is the *Law* makes *Sin*! For where ther is no *Law*, ther is no *Transgression*.

But, *Master*, whoever Contributed to his Ruin, the *Observer* will not say it was the *Cavaliers* Cut off his Head. So that his Ruin (come how it will) was in being put into those Hands who Justify'd the Principle of Coercion. And never fail'd to Practice it, when it was in their Power. And we may safely say, Never will. For wou'd you not have Men Act according to their Principles?

(5.) *Rehear.* But the *Observer*, N. 48. says, That *Oliver* the *Usurper*—

*Country-m.* Hold, *Master*. Do's he call *Oliver* an *Usurper*? How will this stand with his Principle of Power in the People? For was it not the People set up *Oliver*? And a good Many People too, else he had Never Conquer'd the *King*. And was not the *King* Try'd in the Name and by the Authority of all the good People of *England*? And

do's the *Observer* think all this was Wrong?

*Rehear.* No, *Country-Man*. He Approves it all at his Heart. And wou'd Do it again, and so wou'd all his Party if they Cou'd. It is the *Tories* and *High-Church* stand in their way, which makes them Mad against them, out of all Patience! And his Calling *Oliver* an *Usurper* is but the Copy of his Countenance, and to Comply with the Iniquity (as he thinks) of the Times.

(6.) But now I'll go on to shew how he makes *Oliver* Copy after *R. Char. I.* as he says. And that was, by Invading the Constitution of Parliament with a Military Force. As you will find it in the Conclusion of that *Observer*.

*Country-m.* O Villain! Here he sticks his Venom'd Dart in the Heart of the *King*! Worse than the Ax that Cut off his Head! But he shou'd first have Answer'd the *King* himself, who in his Speech upon the Scaffold Appeal'd to the Dates of the *Commissions*, of His and the *Parliaments*, which of them Began the War,

(7.) *Rehear.* But he says (*ibid.*) That the Convention and following *Parliaments* (since the Revolution) have Re-Asserted the Coercive power of *Parliaments* over *Tyrants*.

*Country-m.* That is News indeed! I'm sure you told me otherwise, That ther is no Act of Parliament since the Revolution that Asserts the Coercive power of *Parliaments* over *Kings*.

*Rehear.* No. But he says over *Tyrants*. And he can Produce no such Act neither since the Revolution. It is an Easie matter to Call any *King* a *Tyrant*. And who shall be Judge? The Revolution was Guilty of no such Blunders as these!

## ADVERTISEMENT S.

Sacrifice the Divine Service, from the Covenant of Grace, to the Consummation of the Mystery of Man's Redemption. By J. Scandret, Priest of the Church of England, To which is prefix'd a Letter to the Author, from the Reverend Mr. Charles Leslie; Chancellor of the Cathedral of Connor, in the Kingdom of Ireland.

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THE Wolf Stript of his Shepherds Cloathing. In answer to a late Celebrated Book intituld Moderation a Vertue.



## THE

## REHEARSAL.

All *Olivers* the same. Coercion is only Scaffolding.  
 The Revolution Avoided Coercion, and did not Establish it. The *Observer* would Hang Himself; if he were a King. No Parliament will Establish Coercion. The *Philosopher's Stone* the *Whiggs* would find out in Government. It is beyond the Extremest Folly. It is a Judicial Infatuation. But more in us than in any other People.  
 The Deep Tincture of Rebellion. It is Rarely Repented of.  
 The Good the Rehearsals have done, by way of Provocation to the *Whiggs* to Answer, and not Scold.  
 The Rehearsal and the *Observer* Write in Concert by Chance.

SATURDAY, September 18. 1708.

(1.) Country-man. THE *Observer* is very Angry with his Beloved *Oliver*, who Fought for Coercion and the Power of Parliaments over Kings; that when he got the Power into his own Hands, he would not Assert the Coercive Power of Parliaments over Himself. And so Cheated all those that Fought for him!  
 Rehearsal. Poor Fools! And I can tell them, they had Another and Another *Oliver*, they would all be the same. Do they think *Oliver* would Fight and Conquer, to put himself under the Coercion of those he Commands?

The Plea of Coercion over Kings is only as Scaffolding, whereby Rebels Climb up to the Supreme Power. But you know when the House is Built, the Scaffolding is taken away.

(2.) Country-m. And the *Observer* and his Friends are as much Disturb'd that they cannot find Coercion in the Revolution! They expected it— But the Convention took another way, the way of Abdication, and that a Purpose to avoid the Illegal Method of Coercion. Yet the *Whiggs* will still have it be Coercion, because they so Intended it. They will not Believe the Convention, but will do it too! They have not got their Ends from this Revolution. And I can tell them they never will. They Quarrel'd with *Oliver* their Deliverer! And let them go through all the Rebellions and Usurpations that ever were in England, or any where else, and they will never find, That any who had got to the Throne (by whatever Means) would

Allow of Coercion against it. There is not a *Whigg* in Britain would do it. No, not the *Observer* himself, I'll Answer for him! If he were a King, he would put it in no Bodies Power to Dethrone him. He would then take your side of the Question Master, and Argue, as you do, against Coercion; He would then see all the Mischievous Consequences that Attend it! He would then Hang such an *Observer* as himself is, who should Justify Coercion!

Nay, I'll tell him more, he will never get a Parliament to Establish Coercion over the King, because that would bring Coercion over Themselves. For the Power of the People extends to Both. And more to the Parliament, for it is Certain they are Chosen by the People. And we have seen them Legion'd in the Name of the People, and Threaten'd to be Pull'd in Pieces by them!

(3.) Rehears. And now Country-man, what is it these *Whiggs* are striving for? A King under Coercion! Such a thing, that if all the *Whiggs* in Britain were made Kings after one another, they could never find! And if every one of the Parliament was as Rank a *Whigg* as the *Observer*, they would be as far from Allowing Coercion over Themselves as Any. Did they do it in 1648? Or do you think they ever will do it? And yet the Nation must be set on Fire, Which must not be Suffer'd to go out Day nor Night, to find out this *Philosopher's Stone*! We must spend all we have to Grasp this Shadow! It will turn every thing it Touches into Gold, no Doubt, when we can find it, that is, a Government which may do us



us all the Good it can, but in whose Power it shall not be to do us any Hurt!

*Country-m.* That is, wherein ther can be no Mistakes, no Mal-Administration. Which is Impossible, while Government is in the Hands of Men! And to Cure these Mistakes by Coercion, is ten times Worse. It is Hell broke Loose, for the Coercion must go Round, to whoever has the Government, and ther can be no End! It makes every Man Judge over the Government, and every Tom. Dick, or WILL, may use Coercion over the Government, and over One another, whenever they so think fit! This is very Confusion and Babel!

(4.) *Rehears.* This Case is so Plain, so Obvious to any one that can but Think, That ther is not in Nature such another Instance of Stupidity, of want of Common Sense and Reason, as in those who cannot Understand it! But it proceeds from another Cause. It can be Accounted for no otherwise, than as a Blindness which is Judicial, an Infatuation sent upon that People whom God has Determin'd to Destroy. It Destroys them Inevitably, even by a Natural Consequence; and most Terribly, in making them Destroy one Another. It has never Fail'd to do so in any Country where the Principle of Coercion has Prevail'd. But it is an Astonishment and a Judgement even Beyond this, That while we were yet Bleeding, and the Marks of Ruin every where before our Eyes, of Places, Burnt, and Familys Destroy'd, by this Principle of Coercion; That in the same Age, and while we can yet Remember all this, we shou'd Fall so soon again into the Pit, whence we had but Just got out! And this with our Eyes open, and the same Pit still open before Us! That we shou'd be Pleas'd with this Doctrin of Coercion, now Sounding again from Press and Pulpit! This is a Judgement which God has not sent upon any other Nation round about Us: People use to be Aware of what has Hurt them, for some Time at least. They say a Burnt Child will Dread the Fire. But so much Consideration is not left with Us! We are grown Insensible and Obstinate, like the Drunkard Describ'd Prov. xxiii. 35. They have Stricken me, and I was not Sick, they have Beaten me, and I felt it not. When shall I awake? I will seek it yet again. We are hardly Awaken'd out of our late Rebellion. And we Seek it yet again! We are Drunk with Rebellion! Nothing will Cure Us! Why shou'd ye be Stricken any more? Ye will Revolt more and more. See how Men in such a Desperate State are Describ'd Isai. viii. 20. And it shall come to pass, that when they shall be Hungry, they shall Eat themselves, and Curse their King, and their God, and Look Upward.

And by St. John thus, Rev. xvi. 9. And Men were Scorched with great Heat, and Blasphemed the Name of God, who had Power over their Plagues, and they Repented not to give Him Glory.

(5.) I have taken Notice before, That ther is no Sin which Hardens the Heart and Blinds the Eyes like Rebellion. And of which fewer Men Repent. See the Hardened State of Rebels, under the Head Rebellion in my first Volume. And the Progress of this my Dispute with the Whiggs shews it to a Demonstration! They are Confuted and Confounded, that they have Nothing to say— Yet they will not Repent! No. It is Hid from their Eyes!

(6.) *Country-m.* But I hope it will open the Eyes of others, as it has mine. Grudge not the Pains you have taken, Master, it has done Good. I know it has. I meet with it every where. And if you went to Coffee-Houses, as I do, you wou'd hear it too. You wou'd see Young Men Battle Old Whiggs, and keep their Noses Close to the Grind-Stone of the Rehearsals. And they have now no Remedy left, but not to go to those Coffee-Houses where the Rehearsals are taken in; and to Threaten those Coffee-Houses they frequent, that they will Quit the House if they take in the Rehearsals. This may offend your Modesty. But I do it to Bully these Sparks a little, and Provoke them (if Possible) to Answer your Arguments. And not to Rail and Scold at you as they do. Which I tell them, do's you no Harm, but makes them more Ridiculous.

(7.) But some think you write in Concert with the Observer. And that he to put Silly Objections on Purpose for you to Expose, and to leave Blots for you to Hit. And they are the rather of this Opinion, because it so happens sometime That you Answer what he says the same Day that his comes out. So that either you must know beforehand what he Writes or else have an Odd Guess with you what he will be upon Next. Thus yours of the 14 July last is a Direct Answer to his of the same Date. Wherein he says, That the Presbyterians in Scotland took Arms to Rescue the King. And yours shews, That the Presbyterians in Scotland did Oppose and Protest against the Raising an Army to Rescue the King, Declar'd it an Unlawful Engagement, and put those under Censure who were Concern'd in it. To which the Observer has no Answer'd one Word since, for he knows it to be plain Fact. And all the Nation know it. Was not this giving you a Blot to Hit, and then Leaving his Cause in the Lurch? I tell you it Looks as if it were Concerted.



# THE REHEARSAL.

More Instances of *Concert* with the *Observer*.

1. That what was Call'd a *Parlament* in 48 was no *Parlament*.
2. Yet it Asserted it self Higher, and did more Mischief than any *Parlament* ever did Before. A *Relasse* worse than the *Disease*.
3. The *Observer* of 10 July last Plays to the *Rehearsal*'s hand, in Quoting *Deut. xvii.* and *1. Sam. viii.*
4. In his *Blunder*, That the *People* had the *Choice* of the *King*, when *God* had the *Naming* of the *Person*!
5. In making a *Prophecy* the *Rule* of *Government*! And the *Prophecy* of a *Sin* to *Sanctify* the *Sin*!
6. In pitching upon *Solomon* for his Instance of a *Tyrant*!
7. In making his *Glorious Reign* the *Manner* of a *King* Describ'd *1 Sam. viii.* And that he ought to have been *Depos'd*!
8. He makes the *Deposition* of the late *King James* a *Parallel Case* to this. And puts the *Revolution* upon the same Foot as the *Revolt* of the *Ten Tribes*, which is call'd a *Rebellion. 1 Kin. xii. 19.*

WEDNESDAY, September 22. 1708.

*Country-Man.* Since the Instance I gave last time, *Master*, of the *Observer* Writing in *Concert* with you, the *Town* has got it by the End, and now they find many more Passages which Confirm them in that Opinion.

(1.) For Example, says one, The *Observer* of the 31 July last, N. 48. Quotes the *Statute 12 Car. 2. c. 30.* Speaking of those whom it calls *Rebellious Miscreants*, the *Disgrace* of *England*, and of the *Protestant Religion*, who set up the *Principle* of *Coercion* against *King Char. 1.* Says of them, That they did Seek to Shelter themselves under the Name and Authority of a *Parliament*.

Now what was this for (said the *Remarker*) but to lead the *Rehearsal* (or any body else) to Infer, That we must not take every Thing for a *Parliament* that Calls it self so? But we must Examine whether it be Legally Constituted, according to the known *Laws* of the *Land*. For otherwise (as that *Statute* says) a Company of *Rebels* or *Miscreants* may get together, and Call themselves a *Parliament*!

(2.) *Rehearsal*. And yet that *Parliament* (as they Call'd themselves) in 1648, Cut off the *King's Head* for Denying their Authority. And Harass'd and Destroy'd many Thousands,

for the same Reason. No *Parlament* before them ever Asserted their Authority half so High as they did, or did half so much *Mischief*! What's to come we know not. But I hope we shall never see the *Like* again? Never see a *Parlament* Ride Triumphant over the *King*, and he become Subject unto his Subjects! For if *God* shou'd so Suffer it, for our *Sins*, we may expect to Undergo the same or Greater *Miseries* than we Felt even in 1648, and all the *Consequences* of it! For after that, there were but 12 years to the *Happy Restoration*. We find in the *Book of Judges*, that the *Captivity* of the *People* was still Longer and Longer, as they Repeated their *Sin*, and the *Second Provocation* was Punish'd more than the *First*.

(3.) *Country-m.* A very Usefull Observation. I wish we may think of it. But, *Master*, let me go on and tell you more of the *Concert* that is suppos'd betwixt the *Rehearsal* and the *Observer*. They think that the *Observer* of 10th July last, Num. 42. was thus wrote. And thus they make the *Rehearsal* say to him, Good Mr. *Observer*, You know that among those *Texts* of *Scripture*, Relating to *Government*, which I have Explain'd, there are None upon which the *Whiggs* lay more stress, or Quote so often as these of *Deut. xvii. 14. &c.* And *1 Sam. viii.* about the *People Chusing a King*. Now both



these I have particularly Consider'd 1 Vol. N. 75. 76. But it may be forgot. And it would be a Shame for me to Repeat it over again. Therefore do you Quote these Texts against me, for the Right of the People to Chuse their King. And give your Paper this Title, *Arguments to Prove against the Rehearsal, that God gave Power to the People to Chuse and Limit their Kings, to Judge if they broke their Original Contract; and to Renounce their Allegiance, if they wou'd not Govern accordingly; which Justifies the late happy Revolution.* And in yours of the 11th Instant. N. 60 I Refer to these Texts again. And Bragg Exceedingly. But lest the People shou'd not know that these Texts are Answer'd already, Lead them into it by saying thus of me at the Conclusion of your Observer N. 42. *He is so very Modest, as to Refer Us to his former Papers, to save him the trouble of Repeating.* This will make them Enquire and find it out.

(4.) Then be sure you Commit a good many Blunders, lest the People shou'd be Deceiv'd by you and think you are in Earnest! Say at the end of p. 1. and beginning of p. 2. of N. 42. (that it may be in Both) *That tho' God Nam'd the Person, he did not Deprive the People of their Right of Chusing and making him (Saul) King.* And Repeat this again p. 2. col. 2. that it may not Appear to be said by Chance, or that it was any Mistake, and say, *They were Allow'd a Choice, where God himself had the Naming of the Person.* This will make every body Laugh, and Cry out what Choice had the People if God had the Naming of the Person? Cou'd they Chuse any other than whom God Nam'd? or will the Observer go the Length of the Rights that God did Name, by an Authority Deriv'd from the People?

(5.) Then, Sir, again, you know my Answer to that of Deut. xvii. was, That it was a Prophecy but no Allowance of that Great Sin the Israelits shou'd Commit in Asking a King. Which was fulfill'd in what is told 1. Sam. viii. Do you therefore call it a Prophecy. And say, p. 2. Col. 1. *This is only a Prophecy.* But then, to please the Whiggs, say a few lines after, *That Deut. xvii. was the standing Rule of Government.* This lays them open to the Folly of making a Prophecy the Rule of Government. And that Government upon the Choice of the People to be the Best, which is Prophecy'd of as the Worst and most Wicked in the World! For no body can Avoid asking this Question, Whether their Desiring a King was not a Great Sin? And then whether the Prophecy of it so long before did make it Just and Lawful? It is Prophecy'd likewise, That they shou'd Chuse

strange God's. Did this make it Lawful? And was not their Rejecting God from being their King (which was their Sin) near a Kin to their Rejecting Him from being their God?

(6.) Then Just after this (to make the Plea the Rebelling for Tyranny most Ridiculous) chuse Solomon for your Instance, and make him a Great Tyrant, who Promoted Trade the most of any King in Israel, and made Silver as Plenty as Stones in Jerusalem. And Chuse for your Instances of Tyranny the Method he took in Providing for so Great Numbers of his People, and finding Employments for them. 40000 Stalls for his Chariots, and 12000 for Horsmen, and by Employing 70000 to bear Burdens, and 80000 to hew in the Mountains, over whom ther was 3300 Rulers. And by making the People Men of War, Captains, and Rulers of his Chariots, and Horsmen. Here was many a good Place to be had. And those Multitudes of Poor among us who Complain and go a Begging for want of Employment, had here been Provided for, and ther had been no Poor-Rates to be Pay'd. O cruel Tyranny and Oppression!

(7.) Then make all this the Manner of a King Describ'd 1. Sam. viii. With which the Whiggs us'd to Bugbear the People, and say, *In a word Solomon made them his Servants, as Samuel foretold wou'd be the Manner of the King,* And add, which was directly Contrary to the Original Contract. This makes it full Nonsense! It is true that God Commands the King to do so and so, but ther is not a Scrap of any Contract made with him by the People, or of any Authority given them to Govern him, if he Transgress'd the Commands of God.

Then say, That Solomon shou'd have been Depos'd for his Tyranny by the People, if he wou'd have let them—— But they Depos'd his Son, who was not so Wise as he. And that not for any Fault of his own, but for the Tyranny abovesaid of his Father!

(8.) And now my Dear Observer, what if you shou'd make an Application, and Close Col. 1. of your p. 2. with something like Treason, and say, *Upon this, they Renounc'd their Allegiance, as we did ours to the late King James?* But I wou'd Advise you to have a Care! For by this you put the Revolution upon the same Foot with the Revolt call'd a Rebellion of the Ten-Tribes, for the Tyranny of the Reign of Solomon!

Rehears. You have made a fine Speeck for me to the Observer. But I'll Concert no more with him, if he Talks at this Rate.



# THE REHEARSAL.

1. The *Observer* makes the *Revolution* to be a *Rebellion*.
2. There was a *Prophecy* for *Absalom*, as well as for *Jeroboam*. *David* did not think a *Prophecy* Sufficient to Justify a *Rebellion*.
3. The *ten Tribes* were in the *Rebellion* of *Absalom*. The *two Tribes* Restor'd King *David*.
4. Obj. That the *ten Tribes* did likewise Assist in the *Restoration*.
5. The *ten Tribes* were call'd *Israel*, the *two Tribes* were call'd *Judah*, first in this *Rebellion*.
6. The *Judahites* led the way, the *Israelites* follow'd in this *Restoration*.
7. The *ten Tribes* Revolted again under *Sheba*.
8. Their *Rebellion* under *Jeroboam* was the same, and in the same Words. And the *Observer* makes the *Revolution* the Same.
9. The Danger of Relapsing in *Rebellion*. Beware of the *Third* time.

SATURDAY, September 25: 1708.

(1.) *Country-man*. **Y**OU Quoted the *Observer* in your last saying, Upon this, they (the *ten Tribes*) Renounc'd their Allegiance, as we did ours to the late King *James*. Now if this Revolt of the *ten Tribes* was a *Rebellion*, then the *Observer* is finely Caught in his own Snare, and instead of Justifying the *Revolution*, he has here Made it a downright *Rebellion*!

(2.) *Rehearsal*. If the Revolt of the *ten Tribes* under *Jeroboam* was no *Rebellion*, neither was the Revolt of *Absalom* or *Sheba* against *K. David*. All that's to be said for *Jeroboam* is the *Prophecy* of *Abijah* to him, that God wou'd give him *ten Tribes*. See what I have said to this, Vol. 1. N. 77. And wherein *Prophecies* are no Warrant or Justification of what is *Prophecy'd* of as in the Case of *Hazael*. ii *Kings* viii. 12, 13. But will a *Prophecy* Justify *Jeroboam*? So it will *Absalom*! For thus it was *Prophecy'd* of him, ii *Sam*. xii. 11. Thus saith the Lord (to *David*) Behold, I will Raise up Evil against thee out of thine own House; and I will take thy Wives before thine Eyes, and give them unto thy Neighbour, and he shall lie with thy Wives in the Sight of this Sun. And again, The Sword shall not Depart from thine House. Did this Justify the *Rebellion* of *Absalom* against his Father, or his Monstrous Incest in going up to his Father's Bed?

*David* had the Temptation of a *Prophecy* too, when he found *Saul* in the Cave, i *Sam*. xxiv. 4. And the Men of *David* said unto him, Behold the Day of which the Lord said unto thee, Behold, I will Deliver thine Enemy into thine Hand, that thou may'st do to him as it shall

seem good unto thee. But *David* did not think a *Prophecy* Sufficient Warrant for a *Rebellion*, or to lift up his Hand against his Master, the Lord's Anointed. But said, Wickedness proceedeth from the Wicked. Therefore, Mine hand shall not be upon him.

(3.) But I observe another thing to you, *Country-man*. These *ten Tribes* were Us'd to *Rebellion*. Their Revolt under *Jeroboam* was not the first time. They were the Chief in the *Rebellion* of *Absalom*. But the Loyalty remain'd with *Judah* the far less Part of the Kingdom. And the Men of *Judah* were the Chief Instruments in the *Restoration* of King *David*. Which made the *ten Tribes* Grumble, and they said, We have Ten parts in the King—Why then did ye (Men of *Judah*) Despise us that our Advice shou'd not be First had in bringing back our King? ii *Sam*. xix. 43. And all the men of *Judah* answered the Men of *Israel*, Because the King is near of kin to us (for *David* was of the Tribe of *Judah*) Wherefore then be ye Angry at this matter? Have we Eaten at all of the King's Cost? Or hath he given us any Gift? It was nothing but pure Loyalty that mov'd them. For they knew that when the King was Restor'd, the *ten Tribes*, because of their Number and their Riches, wou'd have a greater Share in him. And yet, The words of the Men of *Judah* were Fiercer than the Words of the Men of *Israel*.

(4.) *Country-m*. But, Master, it wou'd seem to me, That the Men of *Israel* were as Forward as the Men of *Judah*. For it is said, ver. 9. And all the People were at Strife throughout all the Tribes of *Israel*, saying, The King sav'd us out of the Hand of our Enemies, and he Delivered



vered us out of the Hand of the Philistines, and now he is Fled out of the Land for Absalom. And Absalom whom we Anointed over us, is Dead in Battel: Now therefore why speak ye not a Word of bringing the King back? Were not the Men of Israel then as Forward as the Men of Judah?

(5.) *Rehears.* Israel was the Name for the whole Nation, where it was not us'd in Contradistinction to Judah, as Including likewise the Tribe of Benjamin, of which this was the first time. This Rebellion of Absalom was the Occasion which made this Distinction, the Loyal Judahites Including the Benjamites, adhering to David, and the Israelites generally running after Absalom. Yet (so Proud are Riches and Numbers) the Israelites, as they were the Chief in the Rebellion, so they wou'd have the Glory of the Restoration too! And they Quarrel'd Judah (that little Part of the Nation in Comparison of them) for Stealing the King Home (as they word it *ver.* 41.) and bringing him over the River Jordan, before the Israelites knew of it. But the Priests were Loyal, and the King Employ'd them to Judah, saying, *Ye are my Brethren, ye are my Bones and my Flesh— And he Bow'd the Heart of all the Men of Judah, even as the Heart of one Man, so that they sent this word unto the King, Return thou and all thy Servants. So the King returned— and Judah came to meet the King, and to Conduct him over Jordan.*

(6.) But to do the Israelites Right, they were not Generally Averse to the Restoration, for by this time (it was but one Campaign) they were Sufficiently Weary with their Rebellion, they saw the Miseries it had brought upon them, and their Deliverer being Dead, ther was Nothing but Confusion before them, except in bringing back the King. And ther were Parties and Discontents got among them, and for the Divisions of Reuben ther were great Searchings of Heart. Yet they went no further than, *why speak ye not a Word?* Every one wou'd put it off from Himself. They were too Rich to venture. But the Men of Judah were Fiercer and Braver. They Led the Way, and the Israelites follow'd. And then they were vex'd they had not Led the way themselves. And they said that their Advice shou'd have been First ask'd, as having TEN PARTS in the King, that is, were Ten of the Twelve Tribes. Benjamin now Joining with Judah. For at First David was King of Judah only, and the Benjamites were then with the Israelites. But after he was King of Israel, the Benjamites were always Loyal, and Join'd with Judah, which made the Two Tribes.

(7.) Now, *Country-Man*, I go on with you. These same Ten Tribes Revolted again from David under Sheba the Son of Bichri, who is Call'd a Man of Belial. *ii Sam. xx. 1.* Absalom was the King's Son, and a Person of Wonderful Beauty and Address. He first stole the Hearts of the

ten Tribes from David his Father. But as these Accomplishments may serve first to Debauch one, who after turns a Common Prostitute: So these ten Tribes having Crack'd their Vertue in their first Rebellion, and their Absalom being Gone, they were Content (without all Shame) to take up with a Nasty Sheba, who had Belial in him! So every Man of Israel went up from after David, and followed Sheba the Son of Bichri: But the Men of Judah cleave unto their King. And what did these Israelites say for this? *We have no part in David, neither have we Inheritance in the Son of Jesse: Every Man to his Tents, O Israel.* Now see what they Cryed in their Next Rebellion under Jeroboam. *i. Kin. xii. 16.* What portion have we in David? Neither have we Inheritance in the Son of Jesse: To your Tents O Israel: Now see to thine own House, David— So Israel Rebelled against the House of David unto this day.

(8.) *Country-m.* I can see no Difference in these Rebellions. Here they say the same Words under Jeroboam, as they had done before under Sheba. They had Learn'd their Lesson, and they but now Repeat what they had done before. And here the Revolt of Jeroboam is plainly Call'd a Rebellion, which is more than is said of Sheba, tho' no doubt it was the same. But how can any who owns the Revolt of Absalom and Sheba to have been Rebellions, deny this of Jeroboam to be so too? Ther is no Defence for it. No Case can be more Plain.

And if the *Observer* will not Plead his Ignorance for an Excuse then what a fine Character has he here given of the Revolution, to say, That we Renounc'd our Allegiance to the late King James, as Absalom and Sheba, and Jeroboam did to King David and his House?

(9.) *Rehears.* Let me further Observe to you, *Country-Man*, That these Ten Tribes Recover'd themselves from their Rebellion under Absalom, and under Sheba, but never from that under Jeroboam. That was their Third Fall into Rebellion, and to make it more Wonderful, and more Provoking, it was in the same Age while many of the same Persons were still Alive, and Cou'd Remember all the Three.

#### ADVERTISEMENT S.

A View of the Times their Principles and Practices, in the First and Second Volumes of *Rehearsals*: With Preface and Indexes or single ones to this time.

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# THE REHEARSAL.

- The *Observer* discovers his utter Ignorance in the *Institutions of Religion*.  
 To *Over-Charge* the *Papists* is the Greatest Service can be done them.  
 The *Observer* denies the H. *Sacrament* in the Church of Rome to be the *Body of Christ*, in any Sense at all. And (with the *Rights*) calls *Consecration* a *Conjuration*.  
 By the same Argument ther is no *Baptism* or *Ordination* in the Church of Rome, or of England, or among the *Dissenters*. Who have no *Consecration*. And their Behaviour at the *Sacrament* is Accordingly!  
 The *Observer's* Argument that the *Papists* make an *Idol* of the *Sacrament*, makes it not Cease to be a *Sacrament*, or takes away the Right use of it. Nor will Justify the *Presbyterians* who Burnt it by the Hands of the *Hangman*.  
 His *Objections* as to the H. *Sacrament* being a *Sacrifice*, Answer'd before.  
 His Repeating of *Slanders* already Confuted.  
 Particularly as to the *Persecution* in Scotland.  
 As to the Murder of the Earl of *Essex*.  
 His several *Poisonings* put upon the *High-Flyers*.

WEDNESDAY, September 29. 1708.

Country-Man.

**B**Efore you Close this *Volume*, of which this is the Last, for the Reason given Num. 50. of your 2d *Volume*, I pray, Master, don't forget to say something to what the *Observer* of the 21 this Month N. 54. Objects concerning the H. *Sacrament*. You Promis'd to do it. And if you shou'd not, it wou'd be Constru'd a Yielding to the Charge of *Popery* there given in against you.

(1.) *Rehearsal*. You were talking of his playing to my Hand. But I'm Sure he serves the Cause of *Popery* here to Purpose! Whether he *Design'd* it or not I will not Examine. But if what he says were to be taken in the Current Sense of *Protestants*, it wou'd Turn all of them that have Sense back again to *Popery*. Or else they must Resolve to Quit their *Christianity*! For here he Discovers such a total Absence of all Notion of the *Institutions of Religion*, as throws them all to the Ground, and Renders them wholly Precarious and Useless to Us.

(2.) And this comes from over-Charging. When out of Spite to *Popery* we Charge them *Falsely*, and think we can Never make them Black enough? But this is the Greatest Service we can do them. For when these Accusations are Repell'd, (which is Easily done) then Men think, That all the Rest of our *Objections* against them are of a Piece, and proceed from Ignorance or Malice. Whereas if we lay upon them those things only wherein they are Erroneous (and these are Enough) we can keep our Ground against them, and may Probably Convince them, and Many of them have been Convinc'd by this Method. Especially when Manag'd with Temper, and a Tender Concern for their Souls.

This is the Method of the Church of England, and it has Greatly Prevail'd. But the

Fury and Spite and Madness of the *Dissenters* against them, Railing and Scolding and Calling them *Ill Names*, without Learning, or any Moderation, provokes their Contempt and Nauseates them at the very Name of *Protestant*.

(3.) This *Observer* says, I deny the *Popish Consecrated Wafer*, to be our Saviour's Body, in any sense at all.

We justly Deny it in the Sense of *Trans-Substantiation*, which Bishop *Cosins* has Unanswerably Confuted in his Learned *History of Trans-Substantiation*. But to Deny it in any Sense at all, is in flat Opposition to the Words of Institution, *This is my Body*.

Country-m. This is so very Gross, that he ought to Back it with some Extraordinary Reason. Pray, what Reason do's he give for this so seemingly Extravagant an Assertion?

*Rehears*. He says, Because it is not Consecrated accordingly to our Saviour's Institution, nor to that End for which He appointed it; nor is their pretended *Sacrament* celebrated according to the Practice and Precept of Christ and His Apostles. No man can doubt of this, who has ever seen *Mass*, or look'd into the Canon of it, which is more like Rules for *Conjuration*, than *Consecration*.

Country-m. This is the Language of the *Rights*, which calls our *Consecrations* too, *Conjurations*. You see it go's Round, and Stops not at *Popery*!

*Rehears*. We see whose Disciple the *Observer* is, and whose Words he Repeats!

(4) But what are all these *Out-Crys* for! It is purely for the Ceremonies us'd in the Church of Rome in their *Consecrations*. And we have Ceremonies too. And so have the *Dissenters*, but very Ill-Favour'd ones! But do Ceremonies, whether More or Less, whether Decent or Ugly, Invalidat the *Sacraments*? Then ther is no *Baptism* neither in the Church of Rome, nor, (with these Men) in the Church of



of England, nor Ordination. And from whom then do the Presbyterians Derive their Ordination? They are Cutting the Bough upon which Themselves do stand.

And to Avoid the Conjuraton, they have Dropt the Consecration of the Sacrament. For (as I am Inform'd) he that Acts the Part of a Priest among them, do's neither Bless nor Break the Bread, Nor gives it to any but to that one who sits next him, and they hand the Loaves and the Cup to one another, which he never Touch'd or laid his Hands upon, nor do's he Receive himself with them. And while they are thus Eating and Drinking to one another, he makes a Harangue to them even whatever He pleases, all Extempore, for he is Ty'd to no Form (that's an Abomination!) And whether he will use the words of Institution (*This is my Body, &c.*) or not, (tho' it is only by way of Discourse) is left to his own Discretion!

Then for the Decency of the Matter, they all Clap down on their Tails (for they love Familiarity with God! On each side a long Table, Servants carrying behind Flagons of Wine, to fill the Cups when they are out. That a stranger who knew not what they were doing, wou'd Guess, by their Appearance, (Seeing them Drink to one another without any Ceremony, and the Cups go Round) That they were at some other than a Religious Exercise! This might give occasion to the Book of the Rights to Blaspheme this Holy Sacrament with the Name of a Grace-Cup.

Especially if he saw the Ana-Baptists (as one told me he did near White-Chappel) Celebrating this Sacrament in the Boyl'd Leggs of Mutton, with good Caper-Sauce, and Wine without Scarcity!

But if any Ceremony of Decency is us'd, or Regard to the Lord's Body, then to be Receiv'd, or Stress laid upon the Words of Institution, all this is Conjuraton with the Observer and his Sanctify'd Ones! And if you shou'd offer to Receive the Body of our Lord upon your Knees (as you wou'd a Grant from the King) or any otherwise than (as Jack-fellows well met) Sitting on your Back-side, this is no less than Popish Idolatry!

But ther may be something of Modesty in their laying aside Consecrations, who know they have no Right to the Priesthood, whose Office it is. And therefore bring down the Cup of Blessing, which the Priests do Bless, to be little more than Drinking to the Pious Memory— And then why may not any one Begin the Health as well as another, a Woman (if Appointed by the People) as well as a Man, according to the Doctrin of the Rights!

(5.) Country-m. But he says, That the Popish Consecrated Wafers are Idols.

Rehears. That is, because they Worship the Host. The Sun has been Worship'd too, and then it was an Idol, as it is to many Heathens at this Day. Do's it therefore Cease to be the Sun? And may not we Lawfully make use of its Light and Heat? Is it no

more a Sun for Christians? If the Papists Worship the Sacrament, must we therefore throw it away, and have no more Sacraments? Is it therefore to be Reckon'd among Popish Reliques and Monuments, to be Remov'd, Nay, to be Burnt by the Hands of the Common Hang-Man, as was lately perform'd by the Presbyterians in Scotland! What Horrid Achievement the Observer Justifies, and has said all this in Defence of it!

Country-m. By their Argument we ought to Burn the Bible too, because the Papists have Added the Apocrypha to it. And it is Something more than a Ceremony. I may not I read the Apocrypha, (for there are very good Instructions in it) because the Priests make it Canonical.

(6.) Rehears. He put Objections against the H. Sacrament being likewise a Sacrifice, in his of the 7th last Month, N. 50. To which I answer'd the 14th N. 37. And in his N. 54. of the 21 the same Month, he Repeats the same Objections again, without taking Notice of my Answers. (A Method usual with the Party.) Therefore I refer him to them again. For I love not Repetitions as do's.

(7.) Country-m. He do's indeed! As you may see in his Paper, Num. 56. where he Runs over a Bead-Roll of the Horrid Lies and Slanders cast upon the Court from K. James all the way down. All of which have been fully Detected and Disprov'd, till no Reply could be made; And now he Trumps them up, the full of a Page of them together Fresh and Blooming, as if not one word ever been said against them! This is the Method of these Men, to make every body Weary of Answering them. And so to keep the Field! For they are Never Wearied of Slander, nor Asham'd when they are Detected in a thousand Lies! There never was (surely) such a Generation of Men, who have sold themselves to Falshood, make Lies their refuge, and are Resolv'd to stand Proof against all Conviction!

(8.) Rehears. I have Answer'd one Head of his Junny, Concerning the Alleg'd Persecution in Scotland in the Reign of King Char. II. And that he did not overlook it, I put it in the Index of the first Volume, where under the word Charles you find it Repeated in four several Rehearsals at different times. And to the Proofs I there brought, he has not Answer'd one Word, but here now in the Observer he sets the Crimes a going again upon Persecution in Scotland!

(9.) Then he wou'd fix the Murder of the Earl of Effex upon the Court. Tho' he cannot but know that at the Beginning of the Revolution (where Crimes possible were Heap'd upon the unfortunate King) the Lords appointed a Committee to Enquire into that Matter, who after the Strictest Scrutiny found it Impossible for any to have done it but the Earl himself, by viewing the Closets where he was found, and other Circumstances. Perhaps the Observer may think all this was by Collusion, and in Favour of the King James, at that time of Day!

(10.) Then he Runs on to the suppos'd Poison of K. Char. II. of Prince Henry Eldest Son to K. Jam. I. Nay, and of K. Edw. VI. for he was Poison'd too! And the Observer is very sure all this was done by the High-Flyers! As Certain as that the Poison'd Prince Eugene in a Letter, Half a Year ago



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